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Protestant Leadership Education Schools

By FLOY S. HYDE, Ph.D.

Teachers College, Columbia University
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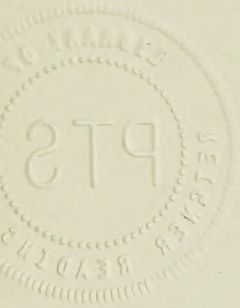

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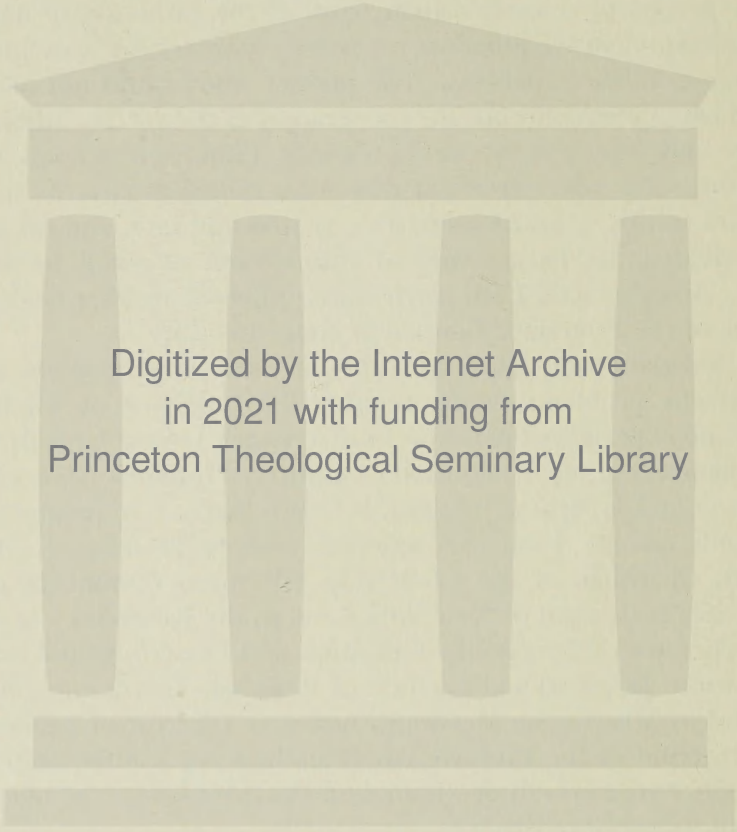
F. S. H.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Protestant
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Chapter I

INTRODUCTION

The Lay Leadership Problem in Protestantism

Protestantism early staked its success on lay leadership—an act of confidence resulting directly from the new emphasis on the dignity and worth of every person. Man no longer required a hierarchy of intermediaries before God; every individual had become a priest in his own right, properly presenting his supplications before his Maker and boldly anticipating such spiritual blessings as were within his ability to receive. Such a faith could have but one result—the development of a sense of responsibility not only for his own status before God but for that of his brother as well. Clearly, it was both the privilege and the duty of man to share in the building of the Kingdom of God and to perform with all diligence those tasks with which the Lord confronted him.

It is true that in the early years man's new dignity carried with it only limited possibilities for personal service, particularly in areas of leadership. Herein, opportunities were confined very largely to the work of the "lay preacher." In England, noticeably in the Methodist movement, such workers served an important function, continuing through the years as acceptable exponents of the gospel. While lay preachers in America tended toward ordination whenever possible, they nevertheless formed a source of nonprofessional supply for the clergy which proved highly significant in the development of the church.

Areas of service broadened considerably in the first half of the nineteenth century with the new stress on the missionary enterprise, which was, at the beginning, largely under the leadership of laymen. Although functioning under the direction of general agencies, the work reached into nearly every local church; and

women, particularly, found in the money-raising projects and in the promotion of missionary education a promising area in which to serve.

A new phase developed in the first part of the twentieth century with the organization, in 1906, of the Layman's Missionary Movement. Leo Vaughn Barker points out in his study, *Lay Leadership in Protestant Churches*—from which much of this immediate summary is drawn—that, while the term "laymen" is ordinarily taken to mean both men and women, the new enterprise was organized as distinctly a "lay" and "men's" movement.[1] The campaigns covered both the United States and Canada and spread subsequently to England and Europe. Conferences, conventions, and meetings numbered in the "hundreds and thousands."

No small part of the significance of the movement lies in the fact that it influenced in a marked degree the formation of certain other laymen's endeavors. Among these, the Men and Religion Forward Movement, organized in 1910 by the Religious Work Department of the Y.M.C.A., was especially prominent, reaching into both large and small communities with its program of religious and social activities and providing wide opportunity for men of all abilities to serve as best suited their aptitude and interest.

Paralleling roughly the growth of the missionary movement was the development of the Sunday School, the most far-reaching of all laymen's enterprises. "Unions" for the promotion of the work were organized in New York and Boston as early as 1816, to be followed by similar associations throughout the country. In 1824 the American Sunday School Union—an outgrowth of the Sunday and Adult School Union founded in Philadelphia in 1817—united the various city organizations, to become the most influential Sunday School group on the continent for the next fifty years. Arlo Ayres Brown says, "America can never repay the debt which it owes to the American Sunday School Union."[2] He points out that among its many accomplishments it pioneered in the field when most of the denominations were hesitating over whether to promote the use of Sunday for religious instruction or to oppose such as

[1] p. 10.
[2] *A History of Religious Education in Recent Times*, p. 166.

Sabbath desecration; that it prepared lesson books and reading libraries; financed and supervised new Sunday Schools in the West or wherever the need was greatest; and gave generous attention to the establishment and support of mission schools throughout the country.

During the same period many state associations were formed, and in 1832 the First National Sunday School Convention was held in New York, with 220 delegates representing fourteen of the twenty-four states and the four territories of the Union. The sixth of these national conventions also became the First International Sunday School Convention, held in Baltimore, 1875, with twenty Canadian representatives present. At the International Convention of 1881, an executive committee was organized, destined to be incorporated in 1907 as the International Sunday School Association and to become subsequently one of the parent organizations of the International Council of Religious Education.

The year 1889 marked the first world convention, conducted in London under the auspices of the World Sunday School Association. Since then, conventions have been held periodically in various great cities of the world, including St. Louis, Jerusalem, Rome, Washington, Zurich, and Tokyo. An important work of the Association since 1910 has been the financing of Sunday School missionaries in distant lands.

Throughout all of these enterprises—local or world-wide—the idea of the Sunday School as a *laymen's* movement was predominant; the emphasis was on *lay leadership* in an interdenominational or undenominational undertaking, quite separate from church direction or control.

Partly to balance this dominance by laymen and lay organizations, denominational boards—and other agencies which had been created by denominations—completed the formation in 1910 of the Sunday School Council of Evangelical Denominations. This marked the beginning of a new program under the direction of *denominational leaders* rather than laymen, editors and publishers being in the early days the group largely in control.

In 1922 a merger of the two organizations—the International Sunday School Association and the Sunday School Council of Evangelical Denominations—formed a significant union known

as the International Council of Religious Education (ICRE). Although the members of the staff in 1922 were chiefly laymen with no official connection with the denominations, the trend in membership through the years has been gradually toward those who have been leaders in the denominational organizations.[3]

The development of the Sunday School during the fifty years just past has been phenomenal. In 1893 there were only about four million pupils and a half million teachers. Today there are over twenty-one million pupils and over two million teachers. And, as Barker points out, throughout this entire period of growth the leadership has been largely "lay, volunteer, and unpaid."

Development is seen not only in the matter of numbers but in the change of emphasis as to what constitutes religious education. In 1872 the International Lesson Committee was created by the Fifth National Convention to develop the Uniform Bible Lessons, which have since become widely known and employed. They provide for the study of the same passage of scripture on the same Sunday in all Protestant churches around the world—with such adaptation as may be necessary for children, youth, and adults—the portions of scripture so arranged that the contents of the Bible will be covered in a recurring cycle of years. While the concept was well received and strongly supported—the universality of application holding real challenge to the imagination—there gradually evolved a strong sentiment for the development of new courses which would take into account the advances made in general education, particularly in regard to child psychology and the elements of the learning process. At length, in 1910, after real controversy, a new series known as the International Graded Lessons was approved and published.

The significance of the Sunday School as a means of interdenominational cooperation among laymen, who were not interested in the maintenance of ecclesiastical divisions, has admittedly been very real. Yet the unwillingness to adopt new methods or materials, or to relinquish any part of a fixed program, is a sobering manifestation of the difficulties resident in any situation in which persons with generally inadequate professional training

[3] Chapter III will deal at length with the functions and purposes of the ICRE, particularly as they relate to Leadership Education.

carry forward with great zeal the highly important function of education, particularly religious education.

Thus far we have dealt with only the missionary and Sunday School movements, but, as is well known, there are many other areas in which laymen have long held very real responsibilities. Certainly the financial support of the church and its wide interests has been, and still is, largely the affair of laymen. While much encouragement and considerable leadership must come from the minister, nevertheless the financial boards, by whatever name, and the Ladies' Aid Societies, however known, have from very early days carried the major responsibilities therein.

Again, through the years the caring for the poor of the constituency, the sick, and the "unsaved" has been the responsibility of the deacons and elders of the church, who have assisted directly and also "advised" the minister concerning his duties in these areas. They have led in prayer at "meeting," helped with evangelistic services, conducted adult Bible classes, and otherwise rendered personal assistance as they have had opportunity. Volunteer choirs, men's brotherhoods, sewing circles, temperance groups, and all manner of auxiliaries have provided a program of activities which has broadened the interests of vast numbers of lay persons, at the same time supplying worthy outlets for their energies and abilities.

Young people have not been neglected in the general approach. Today almost every denomination has its Young People's Society, which provides varying opportunities for leadership therein and also for gradual participation in the larger work of the church.

Outside the church proper are many highly important and fruitful movements—Weekday Religious Schools, Vacation Bible Schools (reaching over two millions annually), boys' clubs, girls' clubs, summer camps, dramatic and choral groups, and a wide range of "expressional" activities closely related to the religious urge toward a fuller life. The preaching of the "social gospel" has had its effect in the increasing interest of persons generally in community welfare and in "service" organizations of all kinds.

All of these projects call for leaders—not merely for leaders in sufficient numbers to fill the ranks, but for leaders of adequate ability and proper caliber to provide the "religious education"

which all of these enterprises attempt in one form or another. And the major portion of this leadership must come from the churches.

However, most Protestant churches employ only one full-time professional worker—the minister. An organist, perhaps a soloist, and possibly a secretary, all on a part-time basis, make up the usual "professional" staff. Yet the very word "Protestantism" means a fellowship of individuals in which each is "testifying" to his belief (the original Latin being *pro* plus *testari*—meaning *forth* plus *to witness*). Hence, each member of the fellowship is under the responsibility of knowing not only the meaning of his position but how best to deal effectively with the issues which arise because of his relationships "within the faith," and in society at large.

Clearly the manner and means of providing adequate leadership education constitute no small problem. Honest efforts have been made through the years and have met with considerable success; yet there is wide admission that only a start has been made and that the task remains as perplexing as it is crucial.

Efforts to Deal with the Problem

In earlier periods the chief dependence in the development of lay leadership lay in the consecration and devotion of the worker. It was believed that as long as the intention was good the proper means of implementation would be found. In general education, teacher training by the state began in 1839 with a Normal School established in Massachusetts by Horace Mann. Nine other states soon set up similar schools. However, little progress was made in Sunday School training enterprises of an organized nature until after 1866. In 1874 the Chautauqua movement came into being as a means of training Sunday School teachers; during the last part of the century a few Christian colleges established chairs of religious education; and in 1912 the first summer training at Lake Geneva was established.

The need for teacher training of some sort has long been recognized, "helps for teachers" being provided in the lesson materials of a century ago. In fact, some of the well-known systems of teachers' aids are still in use. Also, it was the purpose of the county, state, and national Sunday School conventions of the nineteenth century to inspire teachers to their best efforts and to

lift to a higher level the whole program of lay teaching. The first elementary standards for teacher training were established in 1903. In 1910 the advent of the Graded Lessons led also to the establishment of the First Standard and Advanced Standard courses of training. It was at this time that Graded Unions were formed to assist teachers in the use of the new materials. Several of the denominations developed their own courses during this period, while the International Sunday School Association set standards for community schools.

The First Standard Course in Teacher Training offered fifty lessons, of which at least twenty were on the Bible. The emphasis was definitely on what to teach rather than on how to teach. During the first quarter of the century the viewpoint shifted considerably. The change was apparent in a three-year training course outlined in 1916–17, and adopted by the International Sunday School Association, which was directed very largely toward methods of teaching and consideration of the pupil rather than toward the content material itself.

It was not until 1923 that a truly new movement developed, under the unified leadership provided by the International Council of Religious Education, covering both denominational and interdenominational areas, but especially the latter. Originally the effort was intended to provide training for Sunday School teachers primarily, but in recent years the program, now called Leadership Education, has been thought of in terms of leadership training for *all* workers of the church. In line with the impetus given through the adult education movement, there is much emphasis upon continuous growth not only in knowledge and skills but in consecration, rich spiritual qualities, and "all-around enrichment of personality; improvement in mind and heart."[4]

The plan for Standard Leadership Training Schools, designed by the ICRE in 1923, reflected clearly the influence of processes common in general education at that time, as well as the growing diversity of the church's program. Built around the formal "school" pattern, particularly that of the graduate school, it offered a wide variety of courses in terms of units of knowledge,

[4] ICRE, *The Standard Leadership Curriculum, Second Series Courses,* Educational Bulletin No. 502, 1946 edition, p. 5.

requiring a certain number of class hours of instruction and a corresponding number of hours of outside work. Careful provision was made for the maintenance of national standards through the establishment of minimum requirements for accreditation, covering organization, administration, faculty, curriculum, supervision through reports, and a system of credits for completion of courses.

Clearly such an effort to provide unified leadership for both interdenominational and denominational enterprises was a long step forward in the history of religious education. It was likewise a highly significant development in interchurch cooperation, utilizing to the full one of the few areas in which accord could be reached, and building confidently upon the foundation already laid in the organizations which had preceded the formation of the International Council of Religious Education.

To outline courses in sufficient variety to meet all predictable needs, and to set up standards which would hold real meaning, yet provide the necessary adaptability to varying circumstances, was no small task. And to provide an approach which all could agree upon interdenominationally, yet one which the denominations might take to themselves and develop individually as desired, was an accomplishment of no mean proportion. It is not at all surprising that many of the issues considered were those which could be reduced to the least common denominator of practical management, while larger concerns of educational philosophy and approach—admittedly more far-reaching in importance—had to be left to the initiative of the local church or instructor.

It is generally acknowledged that in all enterprises of this nature the function for which they are originally brought into being tends to be lost in the maintenance of form and pattern. The "keeping of the law" becomes of major importance to those who must conduct the processes necessary for the ongoing of the project. The spirit which would gladly acknowledge shortcomings and reach out toward new and better things is often thwarted in the maze of organization. Men and money become involved in an undertaking of impressive size and importance, and significant analysis becomes proportionately difficult.

So it is with the ICRE, despite the fact that through the years

its whole program of Leadership Education has been open to criticism by leaders both within and without the organization. Increased emphasis in general education upon "learning by doing," upon the importance of the laboratory school in teacher training, upon the commendable results of the workshop method for advanced workers, and upon all the principles of the life-centered, or experience-centered, type of education has resulted in the criticism that the setup of the courses does not provide for implementation of these approaches. Also, the recent strides in adult educational processes, particularly during the war years, may well indicate new concepts and methods which ought to be recognized.

Yet the plan remains in essence the same as when it was established in 1923. While the curriculum has been greatly widened in scope, and laboratory schools, workshops, local training "on the job," and other modern approaches have been advocated, all suggestions have been in terms of merely supplementing the Standard Curriculum in the same manner in which departments of Practical Theology and Field Work have been added in theological seminaries without affecting the basic pattern of professional training therein. Apparently there has been little attempt to appraise critically the total process or to inquire deeply into the reasons underlying the rather frequent intimations that classroom considerations have all too limited carry-over into the actual teaching situation.

Purpose and Procedure of This Study

In view of the foregoing, it is the purpose of this study to evaluate the general effectiveness of the plan of the Interdenominational Leadership Education Schools—as currently standardized by the ICRE—as a means of developing church leaders. Admittedly, the method and means of evaluating any training procedure constitute a basic problem, in consideration of which alternatives must be carefully weighed.

One method of approach would be to test the effectiveness of the training process by comparing the actual performance of students who have attended the schools with their work before such attendance; however, the results would be extremely difficult to verify, because of the range and magnitude of the Leadership

Education enterprise and because of the large number of unrelated factors which would unavoidably enter into the testing situation. Some other method must be found—one which is really thorough and at the same time practicable. Attention is therefore turned to the means employed in evaluating large institutions in which standards must be maintained for accreditation but in which the number of persons passing through is so great, and the conditions into which they enter are so varied, that any testing of the "product" becomes impossible.

For instance, hospitals are not judged by the number of patients who regain their health because of their hospital experience—or those who fail to do so—but by the character of the institution itself. In this case such matters as the type and quality of the physical equipment, the preparation and ability of the professional staff, the program of training offered the student nurses, the attention rendered the patients, and the over-all policies of administration represent the factors on which judgment is based. So with colleges and other educational institutions; before they can become accredited—by such organizations as the North Central Association, the American Association of Colleges, the American Association of Teachers Colleges—they must meet criteria of a very definite and objective nature, the basic assumption being that in doing so they are setting up the conditions under which learning can properly take place.

Therefore, in the present study, it should prove a desirable and acceptable method to evaluate the ICRE plan for developing church leaders on the basis of recognized criteria for leadership education—to present an analysis of the ways in which, in the plan, the conditions for effective training are provided and the ways in which such conditions are not provided. In this approach it is recognized that some persons may have actually profited in spite of poor conditions; and that there are others who might not have profited greatly even if all the proper conditions were fulfilled. There is the assumption that the possible and probable effectiveness of these schools will be in proportion to the degree in which they meet the conditions indicated by the criteria as essential to the training process.

Furthermore, if the critique of the plan can be accompanied by

an examination and appraisal of the way the scheme works out in actual practice, the conclusions should prove doubly convincing.

Therefore, in the proposed evaluation of the general effectiveness of the plan of the Interdenominational Leadership Education Schools as a means of developing church leaders, judgment will be based upon a critical appraisal of the plan itself in the light of accepted criteria, supported by an intensive study of the way in which it works out in a given area. The interdenominational schools of New York City have been chosen for this intensive study not only because of their availability but because they have followed the plan of the ICRE with all faithfulness, under optimum conditions, since its inception in 1923.

Sources of Data

The inquiry in New York was made possible through a research project completed by the writer on March 12, 1946 for the Educational Commission of the Division of Christian Education of the Protestant Council of the City of New York. The period under intensive consideration was the year beginning February 1, 1945, and the area surveyed included all five boroughs of the city.

The research concerned not only the interdenominational schools but various other projects which provided leadership training in similar form. The work of six of the leading denominations —Baptist, Episcopal, Methodist, Presbyterian, Reformed Church of America, and the United Lutheran Church of America—was investigated, and also the "short-term" leadership training enterprises administered on an interdenominational basis, such as one-day conferences, institutes, and retreats. Attention was likewise given to the six-session spring training school of the Daily Vacation Bible School.

Various methods of inquiry were employed, chief among them being the analysis of 3,028 questionnaires presented to the students and teachers of the schools. The first questionnaire was designed to reveal the "leadership status" of the student when he entered the school, based on consideration of such matters as age, occupation, education, general teaching experience, present Sunday School position, church positions held in the last five years, type of

church work preferred, and various items of a kindred nature. (Appendix, A-1)

The second questionnaire, known as the "Biblical Quiz," was presented for the purpose of ascertaining to some degree, even if a limited one, the amount of factual information concerning the Bible which registrants possessed when they entered Leadership Education Schools. (Appendix, A-2)

The third asked the student to state at the close of the course the "felt need" or specific reason which prompted his registration for a particular course, his opinion concerning the teaching methods, the strong and weak points, and any recommendations which he desired to make that would improve the course. (Appendix, A-3)

The fourth provided for an expression of the student's estimate of the effectiveness of the Leadership Education School, other aids which he would like to have available, and suggestions for courses which he would appreciate in future programs. (Appendix, A-4)

Another questionnaire was addressed to each member of the faculty, to be filled in at the close of the course, requesting a statement of objectives and teaching methods, his opinion concerning the various factors of the teaching situation, his estimate of the effectiveness of the Leadership Education School—as now standardized by the ICRE—and his suggestions for other or supplementary processes which he personally favored. (Appendix, A-5)

In addition to the summaries intended for use in this study, a detailed report per school was submitted to the Protestant Council, data on each enterprise being presented as a unit, because of the many indications that persons who cooperated in the gathering of the facts would be interested in having full results available in a form suitable for their use within each school.

Procedures other than the presentation, tabulation, and analysis of the questionnaires as outlined above included study of records and compilation of statistics in the leadership education offices of the five boroughs, personal attendance of the writer at planning and executive committee meetings, visitation of every class of every school, study of curriculum, study of teachers' qualifications and methods, analysis of past and current programs, and personal interviews with students, teachers, and directors.

Development of the Study

Consideration will first be given to a description of the plan of the ICRE for developing church leaders and its specific provision for Leadership Education Schools. This will be followed by an account of the actual working out of the plan in New York City, covering the origin and development of the program, a description of the manner in which it meets the standards and requirements of the ICRE—thereby providing a legitimate area for intensive investigation—and summarizing statements concerning the current status of the program.

Each of the several chapters on evaluation will open with a presentation of the issue to be considered therein, followed by the criteria which must be met if the schools are to do effective training in the area concerned. Leaders in general education have produced a body of writing covering conditions which must be met for the adequate training of teachers—material which may be rightfully accepted as authoritative. And since the persons who attend Leadership Education Schools are nearly all adults, we may feel justified in incorporating also the recent findings of adult education as it has operated with marked success in the recent war years in the training of both servicemen and civilians, and as it is currently functioning in social and educational projects of all kinds.

After criteria have been established, data will be given, as gathered from the research in the New York schools, leading to an evaluation of the special phase of the program in question. Study will then be made to show whether the particular strength or weakness revealed is inherent in and stems from the ICRE plan itself, and the chapter will close with a conclusion regarding the portion of the plan under consideration.

The entire study will conclude with a summarizing appraisal of the effectiveness of the plan of the Interdenominational Leadership Education Schools, as currently standardized by the ICRE, as a means of developing church leaders, judgment being based, as stated, on an appraisal of the plan itself in the light of accepted criteria, and on the way in which it has been shown to work out in a given area, New York City.

Chapter II

THE PLAN OF THE ICRE FOR LEADERSHIP EDUCATION SCHOOLS

National Operation of Standard Schools

The preceding chapter has covered briefly the historical background leading to the formation in 1922 of the International Council of Religious Education, which came into being as the result of the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. The far-reaching significance of the new organization is clear when we realize that there are some forty-two denominations and 634 state, provincial, county, and city Councils of Religious Education officially represented therein. Certain other denominations, such as the Southern Baptist and the Unitarian, also participate unofficially in the work of the Council.

Since the ICRE is thus so widely inclusive of the great bodies of Protestantism, it may be said to be correspondingly representative of Protestantism in its educational approach. It is true that it has no official control over the actual processes within the individual denominations, since it is only a medium through which representatives therefrom may work together. Nevertheless, since it includes the denominations carrying the major portion (90 per cent) of Protestant membership and since the representatives are responsible for various aspects of the educational enterprises of their churches, the philosophy and plans adopted by the Council for recommendation to the constituent denominations have large influence in shaping policy and program therein.

Regarding specific purposes and functions, a recent statement by the chairman of a committee which reviewed many of the phases of the ICRE program provides a helpful summary. He

says that the ICRE purposes to serve as the agency of the churches of North America through which their leaders in Christian education may enjoy the inspiration and self-education which comes through fellowship; share convictions, ideas, and experiences; evaluate their current plans and practices; examine areas of needed service; carry on cooperative research; carry on activities for enrichment of their denominational programs; plan together religious education activities of a community nature; cooperate in developing a public mind favorable to the conduct of Christian education; unite in carrying on certain designated aspects of their work; conduct experimentation in needed new fields vital to Christian education; provide a means whereby two or more denominations may join in common endeavors of their choice; and join in such other plans and activities as may seem wise and helpful.[1]

As the various denominations in the Council have endeavored to implement their common aspirations they have joined in carrying out certain enterprises directly through the Council itself. One of these is in the area of lay leadership education. Here they have worked out, through a Committee on Leadership Education, a standard plan which is carried out in part by the Council and in part through the constituent denominations.

This national plan includes the promotion and supervision of Leadership Education Schools, the development of a standard curriculum on three levels of training, the preparation or recommendation of textbooks, the accreditation of deans and instructors, the checking on and guidance of the plans for teaching, and the granting of credits and Certificates of Progress.

Wherever there is an effective state council of Christian education, such state council is recognized by the ICRE as being responsible for the promotion and supervision of all interdenominational leadership education activities within the state. Promotion and supervision of purely denominational schools are centered in the various denominational boards of education. However, the program actually "heads up" in the offices of the Department of Leadership Education and Church School Administration of the ICRE, in Chicago. The department is the clearinghouse and also

[1] See Paul H. Vieth, editor, *The Church and Christian Education*, p. 282.

the administrative agent, over-all policies and plans being developed by a large committee representing the various denominations and state councils constituent to the International Council. The standards and principles of administration are common to all, such adaptation as is necessary being made "down on the field" by the various groups operating under the national plan. While Canada has a system of leadership courses in some respects quite different from that operative in the United States, its leaders are nevertheless members of the International Council committee. Thus the Protestant churches have attempted a scheme for leadership education schools which includes but goes beyond denominational and regional systems to one over-all plan for both the United States and Canada.

The size of the enterprise is indicated by the fact that in 1931–32, the peak year of the third decade, there were 954 community schools and 791 denominational schools in the United States alone. Figures for the year 1936, which may be regarded as a more average year, show that there were 677 interdenominational, or community, schools, with approximately 3,000 classes. About 35,000 credits were issued to the students in these schools; and in the same period 120,000 credits were issued by denominational boards using the Standard Curriculum. While there is no absolute check available, it is estimated that only from one-third to one-half of the persons attending the schools apply for credit. In that case, a conservative estimate for 1936 would indicate a total of over 300,000 persons attending training schools which met the requirements of the ICRE. In addition there was extensive work carried on in Canada under the Religious Education Council of Canada; an aggressive and far-reaching enterprise under the auspices of the Southern Baptist Convention; and a program including some one hundred schools under the leadership of the Evangelical Leadership Training Association.

Reports for subsequent years show a considerable decline, then a gradual rise to a new high. In 1938–39 there were 643 schools; in 1939–40, 665 schools; in 1940–41, 635 schools; in 1941–42, 615 schools; in 1942–43, 509 schools; in 1943–44, 549 schools; in 1944–45, 593 schools; in 1945–46, 590 schools; in 1946–47, 685 schools; in 1947–48, 702 schools; and in 1948–49, 707 schools.

The decline during the war years, both in number of schools and in registration, drew forth considerable study which was reflected in two bulletins issued by the ICRE under the general title of "Advance in Leadership Education." Certain weaknesses in the schools were recognized, and recommendations were made toward improvement. It was maintained that leadership education should be evangelized; that local churches everywhere should accept responsibility, the "home base" for leadership education being in the local church; that pastors should more widely accept as one of their primary tasks the training of workers; that workers in city and state councils and in the denominational boards should show more concern in the development of competent lay leadership; that leaders throughout the church should come to see the essential and vital relationship between any program (materials) and the skill and vision of those who must translate such into life; and that there should be more widely incorporated the effective methods of the adult education movement, the workshop method of public education, and the leadership training and motivation processes of such organizations as the 4-H clubs and various cooperative movements.

Also, it presented a fourfold four-year program which emphasized areas of special need, recommending that leadership education secretaries "leave their swivel chairs and take to the road"; that those responsible for the program propose to "sell" the resources available for leadership education; that program helps of every variety be made available to all; and that a movement for closer cooperation with various other groups concerned with the improvement of Christian leadership be inaugurated.

While the above are indeed worthy of consideration, they must nevertheless be regarded as merely helpful suggestions aimed toward an increasing emphasis on certain aspects of the program, or the addition of new approaches in others, rather than evidence of any attempt to make a really critical appraisal of the plan per se in the light of accepted criteria for effective leadership education.

Description of the Plan

Certain minimum requirements undergird the plan of the ICRE for Leadership Education Schools, as a result of which the

word "standard" runs like a thread through all plans and specifications: the schools are Standard Leadership Education Schools; the curriculum is the Standard Leadership Curriculum; there are standards of administration; standards for accreditation of deans and teachers, and of the schools themselves; standards for courses, textbooks, credits, and certificates of progress; and standard fees for clearing of credits through the central offices.

Manifestly, this attempt to maintain a level below which schools cannot be accredited is highly commendable and doubtless largely responsible for the considerable degree of respect accorded by all who attend—truly an impressive number of persons, even if only a small proportion of the total engaged in church school work. The mere proclamation on a nation-wide scale that certain minimal training is everywhere essential—that consecration and devotion are not enough—is in itself a most significant accomplishment.

Accreditation

The matter of the accreditation of any new school begins with the Board of School Administration, which is the local committee responsible for providing an accredited dean and faculty, for finance, for approving the school program, and for maintaining the educational standards of the ICRE.

It is recommended that its membership include representatives from all cooperating churches and in the case of a community school, from such interested groups as the Council of Church Women, the Youth Council, the Y.M.C.A. and Y.W.C.A., et cetera. And while the project which it is directing lasts only a short time each year, the Board should be a continuing body, giving much advance study and preparation to the planning and conduct of the enterprise for which it is responsible.

The position of the dean is comparable to that of a public school principal. It is his function to help with the planning of promotion, take an important part in the building of program, issue course cards, submit the sharing-the-cost-of-service charge, and see that all reports are properly submitted. As supervisor he is expected to guide in the selection of teachers and to assist them, through meetings and personal interviews, toward making their teaching "creative, inspiring, and practical." It is his responsi-

bility to arrange for the worship services, plan for periods of fellowship among the students, and create a sympathetic understanding of the principles involved in education for Christian leadership.

The first time a person serves as a dean he is simply authorized to carry on the school or class and to issue course cards. If, at the close of his first school, his reports show competence in supervision and administration, if all details are taken care of, and if proper recommendations are forthcoming from responsible persons, he will ordinarily be granted general accreditation.

As to accreditation for instructors, three processes are recognized —authorization for teaching a course once, accreditation for one year, and general accreditation which extends for three years. The dean will ordinarily require from an instructor who is to teach an accredited course for the first time a statement regarding his training and experience, in both general and religious education, and a statement indicating knowledge of the leadership curriculum and its standards. A pre-teaching statement regarding plans for teaching the course, also a post-teaching report indicating what was actually done in the class, are expected from each teacher. The post-teaching report usually forms the basis on which further accreditation is granted to the instructor.

Curriculum

It is entirely consistent with the general policy that there should be "*one* curriculum of leadership education, enriched by the adaptations made desirable by denominational differences and needs. When any person serves with others as administrator, instructor, or student to put the curriculum into action he is helping to make effective 'down on the field' the cooperative ideal to which his denomination has committed itself through participation in the Council."[2]

The curriculum is organized on three levels, signifying an effort to meet the need for varying degrees of difficulty. Two series are in general use: The Standard Leadership Curriculum, First Series Courses—intended for persons just beginning to develop as

[2] ICRE, *Standard Leadership Curriculum, Second Series Courses,* Educational Bulletin No. 502, 1946 edition, p. 5.

leaders; and the Standard Leadership Curriculum, Second Series Courses—designed for persons who are ready for somewhat more extensive work. A Third Series is intended for those who have made considerable progress and are ready for more specialized effort, but this series is not as yet widely employed.

There are in each series seven main groups or divisions, with several sections in each group. All series carry the same general titles as to groups and sections; and in the First and Second Series the individual courses frequently bear identical titles, the course number alone indicating to which series it belongs. The material and approach are much the same in both cases.

In practical use the difference in degree of advancement is dependent to a considerable amount upon the application made by the teacher to the needs of the students and to the practical necessity as regards the time available. A First Series ("a") course requires only five hours in class and five in outside study and activity, while a Second Series ("b") course requires at least ten 50-minute periods and at least ten hours outside of class on the assignments of the course. Since the Second Series provides nearly twice as much class time as the First, this difference alone would prove an important factor in determining the degree to which the teacher might develop the subject under consideration.

The Standard Leadership Curriculum provides for both general and specialized courses. Group I deals with general courses only. Section 1, entitled "Religion in Personal and Social Life," offers courses on Christian beliefs, personal religious living, and the role of Christianity in the social order. Section 2 provides general background material on the Bible—how it came to be, content of both Old and New Testaments, and the life and significance of outstanding characters. Section 3 offers courses on the history, purpose, and program of the Church; and Section 4 provides a long list of subjects giving a general consideration of child psychology, ways of teaching, and the use of music, art, drama, story-telling, visual aids, missionary education, and the like, the approach being from the "over-all" standpoint rather than from the "age-group" level.

Group II offers courses for the Children's department—including Nursery, Beginners, Primary, and Junior—covering methods,

materials, and administration. There are also general or divisional courses applicable to the entire age span included, such as the use of the Bible with children, and guiding children in Christian growth.

In Group III the setup is much the same, with attention directed to the Intermediate, Senior, and Young People's departments.

Group IV takes care of Adult Education, courses being built around a consideration of adult psychology and the organization for adult education within the church. Section 2 of the same group stresses Parent Education, with courses in guidance in Christian homemaking, organization of parents' groups, and the opportunity of the church in promoting Christian family life.

Leadership Development Courses, with guidance in building a local church program of leadership education, also helps for supervisors, are featured in Group V.

Group VI covers Administration, as related to the Sunday Church School, the Weekday Church School, and the Vacation Church School, with special consideration of the tasks of the superintendent and secretary, also the building of curriculum.

Group VII, entitled Field Work Courses, is built around the development and administration of community councils and the cooperation of local character-education forces therein.

In the First Series there are sixteen general courses, and thirty-five departmental or specialized; in the Second Series the proportion is thirty-six general and seventy-five specialized. Classified in another way—in which the first three sections of Group I are regarded as "content," and Section 4 of Group I and all the remaining groups as "psychology and methods"—we find the following to be the present status: First Series, twelve content and thirty-nine psychology and methods; Second Series, fifteen content and ninety-six psychology and methods.

Courses are regarded as units of work which are separate, distinct, and complete in themselves, and credits are given for each course to students who satisfactorily complete the requirements therefor. They are designed primarily for presentation through the traditional pattern which offers verbal instruction "concerning" or "about" the subject in question.

From the catalogue listing of courses, local committees are ex-

pected to select those which appear best suited to their needs, or they may develop "specials" as desired; such courses must be submitted in outline for approval of the central office. Schools may vary in size and scope from the small project which enrolls only a few students and offers only one or two courses to the large metropolitan enterprise which enrolls hundreds of students and offers a wide range of subjects. Nevertheless, the curriculum in either case remains standardized in that the courses are selected from those catalogued, and in the fact that certain minimum requirements must be met before accreditation can be granted.

Supervision

It is an important part of the plan that the central offices shall provide a real, even if remote, supervision of the projects which it accredits, in order that they may be held to the minimum standard of quality which has been established. Consideration has already been given to the process by which deans and teachers are accredited; and mention has been made of the requirement for a pre-teaching statement regarding the instructor's plans for presenting the course, as well as a post-teaching report concerning the actual working out of the plans.

The first of these, the pre-teaching statement, asks about the following: purposes of the teacher for the students; scope of the topics and problems to be dealt with; assignments intended for out-of-class activity; methods and teaching procedures; and the teacher's background for the course, covering subjects studied and experience related specifically to the course to be presented.

The post-teaching report discusses the topics and questions considered in the class; assignments completed; reading done by the students; most apparent needs of the students; use of the text and other resources; basis for decision concerning the granting of credit cards; and a rather detailed account of one of the most satisfactory class periods.

Both of these reports, with proper supporting statements by the dean, must be regarded as satisfactory at the central office—the first before accreditation is granted teacher or school, and the second before the teacher can be accredited for subsequent employment.

Various other means of supervision are provided. There is a considerable opportunity for direction through the Leader's Guides, which are designed to help instructors meet the needs of their classes so far as those needs are related to the course which is under consideration. As previously indicated, the dean is expected to meet frequently with the teachers, rendering every possible help and providing another avenue of supervision. Textbooks and materials are recommended; if a teacher desires to use other than those suggested, at least as far as the main text is concerned, he must clear the matter with the main office before the course will be approved. Students cannot receive credit for courses unless they have maintained regular attendance at the class sessions or have done extra reading or work of some acceptable sort to offset unusual absences.

Recognition of Student Progress

Whenever the requirements for a given course are satisfactorily met, the student is entitled to receive a "course card" or "credit" in recognition thereof. It is regarded as more than mere credit —rather as an evidence of sustained effort and of progress in leadership development.

Further encouragement is provided through a system of Certificates of Progress—First, Second, and Third—requiring a stipulated and increasing number of courses each. The student is expected to supplement the courses by the use of a plan of "religious development," including personal devotional practices, churchmanship, and the reading of books and magazines pertaining to religion or religious education.

There is thus the attempt to encourage the worker toward systematic study over a period of time, through the recognition afforded him in the presentation, usually before an assembly of the school, of an award testifying to his merit in the continuous pursuit of his course of study.

Records

Local schools are urged to maintain careful records for future reference in planning of program and provision for publicity. The ICRE keeps on file in its central offices a record of each ac-

credited interdenominational school and instructor therein. It also reports periodically to the various denominational boards concerning credits earned by their members in interdenominational schools. Credit cards issued by the ICRE are interchangeable within all affiliated denominations.

Summary

We have, therefore, the picture of a plan officially sponsored by denominations representing 90 per cent of the Protestant membership of the United States and Canada, which are united for cooperative endeavor in educational enterprises through the International Council of Religious Education. The plan provides for a system of Leadership Education Schools which shall meet minimum standards and receive accreditation therefor as accepted units of a nation-wide undertaking. The scope of the enterprise is indicated in the estimate of the ICRE that annually some 300,000 persons attend Leadership Education Schools, interdenominational and denominational, which qualify for accreditation within the national plan.

An earnest effort is made to meet the needs of all church workers through the provision of a curriculum which offers a wide variety of courses on three levels of difficulty. National standards are maintained and certain supervision effected through organizational and administrative requirements for accreditation; through pre-teaching and post-teaching statements from the faculty; through Leader's Guides for teachers and helps for teachers' meetings; through recommendation for texts and materials; through an extensive system of records in the central offices; and through minimum requirements regarding hours of class attendance and outside study. Recognition is given to the students through a system of credits and Certificates of Progress granted upon satisfactory completion of courses and an allied program of "religious development."

There is evident throughout the entire plan a dual effort—to hold the enterprise to standards which are in the nature of minimum requirements, and at the same time, to allow for such adaptation "down on the field" as may be indicated by the local situation concerned.

Chapter III

OPERATION OF THE PLAN IN NEW YORK CITY

As noted in Chapter II, the New York City interdenominational schools were chosen for intensive study not only because of their availability but because they have for a quarter of a century operated continuously and with all faithfulness under the plan designed by the ICRE for Leadership Education Schools. In addition, conditions are such in New York City that the schools are permitted to function under an optimum of advantage; therefore, any conclusions drawn from the study should need no qualification to the effect that the selection of the area was unfavorable to an investigation and evaluation of the plan.

Furthermore, the scope and variety of the training program contribute to a mosaic in which interdenominational schools, denominational projects, and miscellaneous enterprises of many sorts form a combination which is more than the "sum of the parts." Each individual effort is to a degree strengthened by the others; the same leaders are often called upon to assist in a number of enterprises; publicity which builds up one line of endeavor provides a certain carry-over for all; a city-wide committee of representatives endeavors to clear dates and programs that serious conflicts may not arise and that duplication of effort may be kept to a minimum; and the present work of the Protestant Council covering educational efforts in all boroughs except Queens provides a strong and unifying influence of real significance.

General Development

Interdenominational

Even before the International Council of Religious Education inaugurated its national plan for Leadership Education Schools in

1923, interdenominational training[1] schools were operative in New York City, the program having been first established in the borough of Brooklyn in the year 1915. Attendance records before 1933 are not available, but according to one of the founders, the average attendance until that time was about 500 per year. In 1934–35 the program in that borough reached 637 persons, with eight schools included, one of which operated in two sessions, spring and fall. (Appendix, Table 1)

Schools were set up in Manhattan in 1923, and in Bronx, Queens, and Richmond in 1927.

The 35-year period since the inauguration of the plan in Brooklyn has tried and tested the schools under a variety of conditions and circumstances—World War I, the prosperity of the 20's, the depression of the 30's, World War II, and currently, a period of adjustment to a new and challenging world situation with its clash of ideologies and examination as never before of the tenets of democracy and of the Christian faith.

Over this long period the schools have naturally shown considerable variation in program and enrollment. Interestingly enough, the highest enrollment—2,176 in the five boroughs—came in 1934–35, definitely a "depression" year. The full effects of the difficulties of the period apparently were not felt for another two years, when the low point of 1,327 was experienced in 1936–37. A gratifying upturn followed, however, during the next three years, with a new high of 2,089 in 1939–40. Then, following our entry into World War II in 1941, came a gradual decline until another low was reached in 1943–44, with an enrollment of only 1,334. The next year showed a sharp rise with a total of 1,707, the increase continuing until a third high point was attained in 1946–47.

In all these fluctuations it is evident, through comparison with national figures given in the preceding chapter, that New York City followed closely the over-all trends in leadership education as reflected in the records of the ICRE for the United States and Canada.

[1] In New York City the term Leadership *Training* is in more general use than Leadership *Education*. In this study they will be used interchangeably to indicate the same process.

Throughout the years the New York City interdenominational schools have had the advantage of functioning under the guidance of Federations or Unions which provide strong administrative leadership and supervision. The schools of Bronx, Manhattan, and Richmond have been conducted by the Leadership Training Division of the Greater New York Federation of Churches, with a full-time director in charge; Brooklyn schools by the Brooklyn Sunday School Union; and Queens schools by the Queens Federation of Churches. (The Greater New York Federation of Churches has now become part of the Protestant Council of the City of New York.)

The Leadership Training Schools were for many years affiliated with the Extension program of Columbia University, having become associated therewith at the time of the granting of the Schermerhorn fund to the University for carrying on work which would be of benefit to the whole community. During the early years a grant of $5,000 was made by the University to the Leadership Training Schools, but in more recent years this amount was decreased until the aid at the time of severance of relationship in 1946 amounted to only $400 per year.

Description of courses was carried in a circular referred to in the catalogue of University Extension as being available to applicants, and credit was given to students who were enrolled through the University. The printed programs of the Leadership Training Schools likewise carried a statement concerning the connection with the University, and the evidence of this relationship was considered to lend real prestige to the standing of the enterprise. A degree of supervision was provided through the approval by the University committee of the courses for which it granted credit and through reports which were made thereto regarding the program and status of the schools.

While there was wide appeal in the early years that students take Leadership Training courses and thereby serve a dual purpose—gain training in religious education and also earn credit through University Extension—the numbers who applied for credit were not large. Nevertheless, the arrangement proved of real significance throughout the period, not only in the matter of financial aid but in the element of prestige, already noted.

The plan of administration heads up in a city-wide training committee in which key persons from the Federations and Unions, with representatives from the denominational enterprises and from some special interest areas, meet periodically, present reports of work accomplished or under way, together with plans for the next period, and work out in tentative form an integrated program of leadership training.

These executives—ministers, directors of religious education, superintendents of church schools, professional leaders in head offices, and occasional laymen—then proceed to meet with other leaders in their respective territories and make specific plans for the borough schools for which they are responsible, including selection of courses and teachers.

Very real advantages, particularly in the matter of program, are thus afforded the small as well as the large enterprises, through connection with an over-all agency which naturally has greater access to outstanding leaders and teachers than individual undertakings could possibly have if operating independently.

National standards have been faithfully maintained; all interdenominational schools in the five boroughs have been fully accredited by the ICRE and have issued credits to qualifying students. During the six years for which figures are available, the number granted annually has remained fairly constant, with a low of 981 in 1941–42 and a high of 1,366 in 1939–40. Of a total of 6,862 during the six-year period, over half, or 3,540, were issued to students in the Harlem School. Bronx had a total of 305, Brooklyn 731, Manhattan 4,838 (including Harlem), Queens 413, and Richmond 518. Others totaled 57. (Appendix, Table 2)

The ICRE estimates that not more than one-third to one-half of the persons enrolling in Leadership Education Schools apply for credit. New York City is apparently far above the average in the number of persons qualifying. Comparison of the number of credits issued with the total enrollment per year shows an average for the six years of 70.3 per cent.

The work of the Interdenominational Leadership Education Schools of New York has been greatly augmented and strengthened by much so-called "short-term" training which has been offered for many years throughout the five boroughs on an interdenomina-

tional basis. The Greater New York Federation of Churches for a long period supervised and administered a wide variety of projects, including the Church School Teachers' Conference, City Training Class, Parents' Groups, Ministers' Luncheons, Superintendents' Union, and youth enterprises of many kinds.

Most of this work—plus a City-wide One-day Conference held during Religious Education Week, Released Time Teacher-Training Classes, and the Daily Vacation Bible School Training Schools for its teachers—has been taken over and is now carried on by the Protestant Council of the City of New York.

The City Missions Society annually conducts several training classes in churches within its area, and the Metropolitan Missions Training Institute, one of the largest of the missionary projects, provides a two-day program each fall.

In 1945 there were six of these projects which could be classified as "schools" meeting ICRE standards, enrolling a total of 419 persons. Of these the spring training session for teachers in the Daily Vacation Bible Schools was the largest, reaching 307 people who intended to teach the next summer. The school was held in Brooklyn on six consecutive Saturdays, with both morning and afternoon sessions. There were also three one-day institutes in areas from which students could not readily attend the Brooklyn school. Students in the regular school were offered a wide range of courses and other helps designed to assist them in handling the DVBS theme for the summer.

Denominational

An integral and important part of the program of Leadership Education in New York City is the work done by the various denominations within the five boroughs. The effort began to receive special emphasis about 1937, it being the judgment of church leaders that local training schools might constitute a source of supply from which students could be recruited for larger interdenominational projects, and also provide them with a backlog of much-needed training.

These enterprises lasted with varying degrees of success for about seven years, when the complications occasioned by the war, together with heightened interest in interdenominational efforts,

led to a general curtailment so far as formal schools were concerned, with the exception of work still maintained by the Episcopal Church, by Baptist Societies in Brooklyn and Queens, and by certain local, independent, and widely scattered groups.

In 1945 the Episcopalians had 496 enrolled in formal schools, the Baptist Societies in Brooklyn and Queens 335, and the Reformed Church of America 30, the total being 861. The Baptists also reached another 685 through the project in Harlem in which a group of leaders visited sixty-three churches, spending from three to ten evenings in each. (Appendix, Table 3)

As to percentages in training—whether in interdenominational or denominational schools, or both—the Episcopal Church had 27.3 per cent of its officers and teachers enrolled in the schools of the city, with about 88 per cent of that number in their own enterprises. The Presbyterians had 14 per cent, the United Lutherans 7 per cent, and the Methodists 11 per cent, all in interdenominational schools. The Reformed Church of America had a total of 13 per cent, with about 23 per cent of that number in their own schools. While the Baptists actually head the list in the total number of persons attending, the percentage cannot be determined, inasmuch as the Baptist Church does not have available any overall figures on the total number of officers and teachers in its Sunday Schools of the city.

With the exception of the Episcopal schools at which no credits were given, denominational enterprises were accredited by their various denominational departments of Leadership Education, which follow the same general procedure and same general curriculum as the ICRE. From 1939 to 1945 the Baptists received 755 credits, the United Lutherans 728, the Presbyterians 199, and the Methodists 92, totaling 1,774. (Appendix, Table 4)

It should be borne in mind that much training is undoubtedly accomplished within the denominations, of which only the merest indication, if any, appears on the surface in a form which can be tabulated and reported. Information is difficult to secure for many reasons, especially because of the fact that in many denominations the area of the five boroughs is broken up and parceled out among various conferences or regional groupings whose records usually do not provide comparable data. The difficulty is further in-

creased by the fact that many churches are slow to report to any head office concerning work done within their local confines.

Status in 1945

Of the twenty-five interdenominational schools which have been in operation at some time during the years since 1923, ten are currently functioning, and it is this group which provides the basis for the investigation and evaluation which constitute the purpose of this study. During the year under special consideration, 1945, there were 1,652 students enrolled in these ten projects. As would be expected, more pupils came from the borough of Manhattan (664) than from any other. Queens was next, with 342, then Bronx with 294, Richmond with 162, Brooklyn with 143, and "others," or locations outside the five boroughs, 47. (Appendix, Table 5)

As previously stated, there were also 419 persons enrolled in other interdenominational projects which were classifiable as "schools," and 861 in denominational training schools. The total for 1945, in formal schools, therefore becomes 2,932.

As to the degree of support which the various denominations afforded the interdenominational schools in 1945, the Baptists head the list with 527, largely because of the fact that the Harlem School is predominantly Baptist. (Appendix, Table 6) Presbyterians are next with 301, then the Methodists with 255, the Lutherans with 125, the Reformed of America with 101, and the Episcopalians with 66. (It should be remembered that the Episcopal Church enrolled 496 in its own projects, the Baptist Societies of Brooklyn and Queens 335, and the Reformed Church of America 30.)

New York City interdenominational schools are not only widely representative of the various denominations but are interracial to a degree probably not found in any other city. The largest school in the five boroughs is the Harlem School. Negroes attend all schools of the city in considerable numbers, constituting (with the inclusion of the Harlem School) approximately 40 per cent of the entire enrollment for the city.

Because of the plan of administration which unites the local committees with strong Federations or Unions, previously referred to, it would appear at first glance that the program might become considerably stereotyped in a "metropolitan" pattern; but the

schools vary in location and character to such an extent that they provide bona fide examples of operation in outlying districts as well as in city areas. In fact, many schools are located in suburban localities which are not unlike any number of small-town situations throughout eastern United States.

Programs consequently show wide variation. Typical of the small school is the one known as the South Shore School of Staten Island, enrolling seventy-five persons in 1945, nearly all from the one borough. The program, which was conducted for six Wednesday evenings during the fall, offered four First Series courses. Only one course was presented in the first period, from 8:00 to 8:50, entitled "Jesus and His Teaching." All students were expected to take this course of general interest or "content" material. During the second period, from 9:00 to 9:50, two courses were offered on methods, one for teachers of children up to eleven years of age, and one for youth and teachers of youth. A seminar was also included in this second period, for ministers and other adults who were not teaching, under the general heading of "Questions Christians Are Asking Today."

At the other extreme stands the truly metropolitan school known as Central School, Manhattan, unique not only in numbers but in the wide range from which it draws its enrollment and in the interracial character of the student body. A breakdown of the registration—Manhattan 181, Bronx 41, Queens 36, Brooklyn 14, Staten Island 2, Nassau 14, Westchester 9, and "out of town" 10—gives an indication of the wide geographical area from which persons are attracted to Central School. The enrollment (307), drawn from seventy-eight churches, included representatives from fourteen denominational groups, the Presbyterians having more than twice as many as any other.

A total of 288 credits were issued (93 per cent of enrollment), an extraordinarily high figure. There were also fifteen Second Certificates of Progress and one Third Certificate. (Appendix, Table 2)

The program offered fourteen courses, all of the Second Series type, eight in the first hour and six in the second. Content courses included one on the Old Testament and one entitled "Jesus and What He Meant to Those Who Knew Him." There were five

courses on departmental methods, covering all ages from the nursery to seniors; also a course on worship; one on Christian brotherhood; one entitled "The Church in Today's World"; one listed as "How to Become a Real Person in a Confused World"; a course for young people who had never taught; one for superintendents, ministers, and directors; and one on the use of creative activities in teaching religion.

The faculty included fifteen regular instructors and fifteen special lecturers, the list presenting names of many well-known personages of the city.

Because of its large enrollment, its unique interdenominational and interracial character, the scope and variety of its program, the high standing of its teachers, and the number of credits earned for satisfactorily completed work, Central School doubtless deserves the designation which it often receives, the "graduate school" of the Leadership Training enterprise in New York City.

Manifestly, such a city-wide program, integrated to a considerable degree yet providing real scope and variety, has required extreme care and faithfulness in administration. There is every evidence—as will be attested by the chapters on Teaching Situation, Curriculum, Faculty, and Administration—that expert attention has been given through the years by the directors to the end that all details regarding organization, program, qualifications of faculty, texts and materials, issuance of credits, and every pertinent item might meet the standards of the ICRE and merit the accreditation which the enterprise has continuously received.

Summary

In the foregoing material we have attempted to present an "air view" picture of the Leadership Training enterprise in New York City. We have discovered a program operative since 1915 and one which has been closely allied with the International Council of Religious Education since the inception of its Leadership Education plan in 1923. Enrollment figures have shown that through the years the New York program has closely reflected national trends, as exigencies of the depression and the war years, and intervening periods of easier functioning, have affected the whole undertaking.

The work has been, and still is, varied to a wide degree, covering interdenominational schools, teacher-training sessions of the Daily Vacation Bible School, various processes of City Missions, miscellaneous "short-term" interdenominational projects, denominational enterprises of all kinds, small suburban schools, large metropolitan schools, one-day institutes, and ten-session programs. Yet all are so integrated through Federations and Unions that the significance of their combination is more than the sum of the parts.

Interdenominational schools have profited greatly, until recent discontinuance of the arrangement, through connection with the Extension program of Columbia University, which added both prestige and financial assistance. National standards have been faithfully maintained, all interdenominational schools having been fully accredited by the ICRE, in turn issuing credit cards to students at the average rate of over 1,000 per year. Many of the denominational schools, which were chiefly operative in the period of 1937–1943, were likewise accredited. The six leading denominations, covered by this study, granted credits to the amount of some 300 per year.

In 1945 there were 1,652 persons enrolled in formal Interdenominational Leadership Education Schools, 419 in other interdenominational projects which were classifiable as "schools," and 861 in denominational training schools, the total therefore being 2,932.

Of the twenty-five interdenominational schools in operation at some time during the years since 1923, ten are currently functioning, and it is this group which formed the basis for the research done by the writer in 1945.[2] These projects were seen to be widely representative of the various denominations of the city, also of the various racial groups. Programs varied from the small, almost rural, school to the large metropolitan enterprise offering an impressive array of courses with many well-known persons as instructors.

All in all—in view of its long history of operation; large enroll-

[2] Harlem School operates in two sessions, fall and spring, but only the fall session was covered in this research, except in the matter of enrollment statistics for the year.

ment; breadth and scope of program; close conformity to national standards concerning administration, curriculum, methods, materials, and faculty; and large number of credits issued to students for completion of work—there would appear to be very real evidence that the New York program constitutes a bona fide example of the working out of the national plan in a given situation, under an optimum of advantage, and is therefore a legitimate area for the special investigation which this study attempts in connection with the larger purpose of evaluating the plan of the ICRE for Leadership Education Schools.

Chapter IV

TEACHING SITUATION

The study to this point has included an initial presentation of its problem and purpose, a description of the ICRE plan for Leadership Education Schools, and a review of the operation of that plan in New York City in both its historical aspect and its present status. We are now ready to deal with the matter of actual evaluation and will direct the first of the four chapters thereon toward the issues of the teaching situation in which the instructor must do his work. The consideration will be divided into two parts—"physical accommodation" and "composition of classes," the latter admittedly the more important, but both contributing to the general matrix in which the leadership training program is carried on.

Physical Accommodation

There are many persons who would not view the matter of physical accommodation as of any great moment, and it may be true that good teaching can be done in a situation as simple as that in which teacher and pupil sit together on a log; but so much depends upon the teacher in this case that one hardly dares trust such simplicity at all times.

Modern *secular* education surrounds the child with every facility, device, object of interest, or bit of equipment which will engage his attention and lead him to inquire into and naturally explore the areas suggested; and up-to-date *teacher-training* institutions provide their students with similarly equipped laboratory schools in which the experience of practice teaching may be as fruitful as possible. Similarly, in the case of *adult education* projects, nothing is spared in the way of supplies and equipment to the

end that the students' experience may be truly rewarding to them.

Regarding the importance of the physical environment, de Huszar affirms in his *Practical Applications of Democracy* that the mere seating arrangement of the group is significant. He says that the circle, rather than the rectangle, is the formation of democratic togetherness, and he proceeds to amplify the idea in the following words:

> A committee which meets around a rectangular table, with a gavel-wielding chairman at the end, has two strikes on it before it starts. Such an arrangement is spiritually authoritarian; it impedes spontaneity, it blocks the reaching of a genuine consensus. . . . The symbolic and psychological importance of meeting around a circular table is enormous.
>
> Worse even than the rectangular committee table is the ordinary assembly room wherein chairs are arranged in rows, screwed to the floor, either physically or figuratively, with a raised platform in front for the speaker, leader or chairman. We are so accustomed to this arrangement that we do not realize what an antisocial symbol of authoritarianism it is.
>
> Recently a friend of mine spoke to a small meeting of delegates of the associated clubs of a community, which was held in the basement of the local branch of the public library. The room reflected the spiritual authoritarianism of architecture. . . . Notwithstanding that it was supposed to be a chummy meeting of neighbors and friends, the togetherness in this meeting was almost zero. . . .
>
> Two months later the leader of the group wrote to him saying: "We have changed to a circular arrangement in our meetings and it works much better. We get closer together and talk more freely."[1]

In Leadership Education Schools, therefore, whatever builds up rather than detracts from a sense of general well-being, any atmosphere which contributes to a stimulation of interest and the maintenance of it over a period of time, any equipment which makes learning more facile and intriguing and the process of teacher training—especially the acquiring of *skills*—more effective, must become a matter of some importance.

Inquiry regarding the character of physical accommodation, equipment, and "atmosphere" of the New York schools—as a "backdrop" for an effective training process—was consequently made by the writer through personal visitation and evaluation of classroom facilities.

[1] George B. de Huszar, *Practical Applications of Democracy*, p. 30.

It was found that 80 per cent of the classes were held in churches (5 per cent in sanctuaries and 75 per cent in church school plants), and 20 per cent in a college setting. (Central School of Manhattan was held in the Biblical Seminary Building.) Seventeen per cent of the rooms were found to be overcrowded (Appendix, Table 7); in one instance students were sitting in the hall, with only a very limited view through the door of the proceedings in the classroom. As would be expected, the air in these overcrowded rooms was heavy and the temperature high.

Eighty-one per cent of the rooms were without desk-chairs or adequate facilities for note-taking; and 93 per cent were without tables or other workroom equipment. There was almost no provision for demonstration or activity of any sort. The writer observed only one class in "creative activities," the pupils making such effort as they could in a very overcrowded situation, and with very little background and material, to "do" the thing which they were learning to present to their classes. Teachers of methods classes occasionally brought with them necessarily limited display materials which they used in presenting the subject of the evening.

By and large, the "atmosphere" of all Leadership Education classes was markedly traditional and little changed from that in which the students, as youngsters, had participated in educational processes, secular and religious, a generation or more ago.

While much good has admittedly come out of this sort of situation, one must regret the loss of opportunity to confront these adult students with something akin to the present-day educational setup of the progressive public or church school. Only 5.7 per cent of the entire group attending interdenominational schools are schoolteachers (Appendix, Table 8); and it is certain that only an exceedingly small percentage of the rest have had much, if any, introduction to modern educational processes. For most of these adult persons to go to school at all, even to a church enterprise, is something of an undertaking, requiring very real consecration of purpose and expenditure of time and effort; consequently, the school should not lose its rare opportunity to acquaint them with the newest and best in educational equipment. Merely to become aware of the visual aids and "atmosphere" which have come into

significance as part of the general effectiveneses of the modern process would have, in itself, considerable educative value.

Composition of Classes

Enrollment

There are two considerations of general import which should be kept in mind concerning Leadership Education Schools: first and most important, their avowed purpose to function as training schools for church leaders; and second, the fact that such training must be done in classes which savor to a considerable degree of projects in Adult Education. Therefore, the issues and criteria should take cognizance of this dual situation.

In matters connected with the major purpose—effective training for a given task—every instructor in a teacher-training school recognizes that supervision, coaching, and personal assistance for each student necessitate a limitation on the number of persons per class unit, which limitation is quite foreign to the large numbers which are permitted to attend classes in universities or graduate schools wherein the purpose is not primarily to *train in skills* but to make available a body of *content material* which the student can acquire largely by himself through proper attention, application, and assigned work.

Turning to adult education, we find that one sharply distinguishing characteristic of that movement is that persons come to its classes and enterprises with an entirely different motivation from that which prompts college or university attendance, the latter being usually for the stated purpose of earning a degree. To a very large extent adult education covers those areas which represent the "extracurricular activities" of those who attend. It is to them not a matter of "bread and butter" but an opportunity to pursue a line of supplementary interest. One conclusion is therefore inevitable: unless the class provides both immediate and sustained satisfaction, the student very probably ceases to attend.

And sustained interest can best be assured through a classroom process which is given a setting of reality at the beginning by early opportunity for students to become acquainted with one another and with the teacher and to participate in and profit by a real exchange of interests. In this connection Edward L. Thorn-

dike has said that the teaching of adults may best be done on the basis that learning is a cooperative experience in which both teachers and students participate.[2] And such cooperation is manifestly impossible in classes so large as to preclude all possibility of personal acquaintance between teacher and student.

Concerning this matter of numbers, de Huszar affirms that the formless crowd encourages talk-democracy, while the small group is the basic unit and generating power of do-democracy. The crowd is too large for discussion and action, while in contrast "the small group stimulates synthesis of ideas and purposes and produces consequent action."[3] He goes on to say that the method of do-democracy is the building and using of problem-centered groups. The idea, he points out, is not new—four hundred years ago Indians gathered to divide up a deer they had killed. "They did the natural, normal thing; got together on the spot and worked out the problem of dividing the deer. Maybe the aborigines were smart. Maybe we who are 'civilized' could learn something from them about human relations. Maybe we have overdone standardizing, formalizing, and mechanizing."[4]

De Huszar summarizes the distinctive features of the problem-centered-group as follows: "Its size is about a dozen; its structure is democratic; it creates a fusion of thought; it puts the problem in the 'center'; it meets around a round table."[5] Regarding the first of these, which constitutes our chief interest here, he says:

> The size of the problem-centered-group varies, depending on conditions. There is reason to believe, however, that for most purposes a group of ten or twelve is the most efficient. A bigger group becomes unwieldy, a smaller one ineffective. The optimum group is probably around twelve, from the point of view of effective action, possibility of consensus, intensity of face-to-face contact, and maximum individual participation. Jesus Christ's choice of twelve disciples is an important example of the power of a group of this size. A business, labor, or civic organization that puts ten or a dozen people in each department or on each committee is acting wisely."[6]

The experience of the war years produced some very convincing reports concerning the training of adults in areas of special skill.

[2] See E. L. Thorndike and others, *Adult Interests,* pp. 151–153.
[3] De Huszar, *op. cit.,* p. 21. [4] *Ibid.,* p. 24. [5] *Ibid.,* p. 31. [6] *Ibid.,* p. 24.

When large numbers of inducted men had to be thoroughly trained with a minimum expenditure of time, it was found that the best results were obtained with definitely limited groups. The average class in special training units contained not more than fifteen men.[7]

Increasingly within the church itself, it is recommended that adult education pay more heed to criteria generally accepted in secular educational procedures. Sir Richard Livingstone says:

> We favor groups small enough to allow effective discussion. . . . We do not favour . . . the large Bible class such as was common a generation ago, for we want the opportunity for discussion as between friends. . . . The best size for such a group is one small enough for its members to become friends, and large enough to contain some variety of experience, knowledge, and outlook.[8]

Recognizing, therefore, the desirability of definite limitation on enrollment per class group, the writer investigated the situation in the New York schools but could find no effort at any point to limit registration per class; the chief question seemed to be only the provision of a room large enough to contain the group of persons enrolled.

Inquiry was then made to ascertain the size of classes which resulted when no restriction was imposed. Tabulation yielded the following results:

Class Groupings

Persons	Number of Classes	Per Cent of Total
3 to 9	7	11
10 to 19	16	25
20 to 29	17	27
30 to 39	6	10
40 to 49	3	5
50 to 59	5	8
60 to 69	6	10
70 to 79	2	3
80 to 89	1	1
	63	100

[7] See Paul Witty, "What the War Has Taught Us about Adult Education," *Journal of Negro Education,* Vol. XIV, 1945, p. 298.

[8] *The Church and Adult Education,* A Report of the Adult Section of the National Society's Education Committee, p. 17.

If we were to stretch the numbers indicated in the criteria (12 to 15) to the figure of twenty per class, in the interests of "practicality," we would still be faced with the fact that approximately two-thirds of the groups are by all odds too large to allow or encourage a truly effective training process. The absence of standards at this point must therefore be regarded as contributing to a very real difficulty and handicap.

Basis of Selection

While enrollment per class constitutes an important factor, it is manifestly a secondary item when compared with the character of the class groupings and the basis on which such grouping is determined. Teacher-training schools in general education depend upon the objective test of previous academic accomplishment. And adult education follows the same idea to a considerable degree; in one large and successful school thirty-one courses out of the fifty-eight listed in the catalogue specified definitely whether they were intended for beginning, intermediate, or advanced students.[9]

Recognizing the criterion that some basis of selection should be employed, and wishing to know the basis on which grouping was actually carried out in the New York schools in 1945, the writer made inquiry which yielded the following picture:

Content or general courses, in their listing in the school programs, indicated no requirement of any kind placed upon students for registration. Courses in methods and materials were usually designed for one department in the Church School, although in small Leadership Education Schools a wider age range was covered; but there was no apparent requirement for registration therein.

There were three classes designated as for beginning teachers, two for ministers only, three lecture courses for ministers and other adults who were not teaching, and one seminar for ministers, directors, superintendents, and other Church School leaders. In these classes, nine in number, we have a minimal indication as to the kind of person for whom they were intended. There was, however, no specification as to qualifications of students for the classes.

[9] The Adult School of Montclair, Montclair, New Jersey, Fall and Winter, 1947–48.

Inasmuch as there were seventy-five courses offered in the New York schools in 1945, we have 12 per cent (nine classes) for which a slight selective basis was indicated, and 88 per cent (sixty-six classes) for which there was no apparent requirement whatsoever.

The question naturally arises regarding the class groupings which must result from such disregard of the criterion regarding some basis of selection. Ample data are provided thereon through a questionnaire which was addressed to each student for the purpose of determining as much as possible his "leadership status," i.e., his age, occupation, education, courses previously taken at Leadership Education Schools, general teaching experience, Church School teaching experience, whether in training for a definite position in the Church School, his present Church School position, other church positions in the last five years, and types of church work preferred. (Appendix, A-1)

Some significant observations may be drawn from the summary of data. (Appendix, Table 8) The fact that 85 per cent of the registrants are women is doubtless to be expected, but that housewives make up a little less than one-quarter of the group is perhaps not as anticipated. There are practically as many office workers as housewives; students are next in line; then professional people, tradesmen, teachers, businessmen, salesmen, and "others."

Age range shows a wide spread, from 14 to 74 years. Study of reports on the individual schools shows that the Bronx school was the "youngest," the students' average (mean) age being only 24 years; Richmond Hill came next, with 29.3, and Central of Brooklyn next, with 30.5. Harlem was the "oldest," 41.8 years being the average; the remaining five ranged from 32.5 to 38 years. The average (mean) for all nine schools was found to be 33.4 years.

Educational background is exceedingly varied. Twelve per cent of the group gave no indication of having completed elementary school, and 38 per cent failed to give evidence that they had finished high school. On the other hand, 48 per cent went on to college, business, or normal school, averaging nearly three years of college training each. It is apparent, therefore, that this sizable group of college-trained individuals have been in the same Leader-

ship Training enterprise with a large number who have not had full high school education or even the full eight years of elementary schooling.

The situation is further complicated by the fact that while half do not report any previous Leadership Education courses, the other half list an average of nearly five courses each.

Again, while approximately one-quarter of the group do not report any teaching experience in the Church School, the greater portion (72.5 per cent) evidence a very large amount, averaging eight years per person. Half are experienced in other positions in the church, outside the Church School, and half are not. But a large proportion (84 per cent) are currently engaged in Church School teaching or work in some capacity within the Church School organization.

From the foregoing details one conclusion is inevitable: Without some basis of selection the resulting class groupings represent such extreme diversity of qualification and background as to place definite limits at the outset on the purposes of the teacher, the accomplishments of the students, and the general effectiveness of the training process.

Biblical Knowledge in Relation to Leadership Status

The second questionnaire was presented to the students in the shape of a quiz (Appendix, A-2) providing in story form a brief chronological summary of the main events of the Old and New Testaments, and an additional four questions of the multiple-choice type requiring comprehension of the meaning of certain passages.

The amount of Biblical knowledge possessed by the students when entering a Leadership Education School, and especially the relation of the same to their "leadership status," be it advanced or otherwise, seemed of particular interest because it bears such a close and foundational relationship to the building of program for church leaders. The following statement presents the usual approach:

> To begin with, we must assume that through the fifteen or more years that a particular worker has been associated with his church, he has already achieved a fair degree of mastery of the Bible and other phases of the religious heritage.

Unfortunately this is often a very precarious assumption, but it must nevertheless be made.[10]

Considerable effort was put forth to test how "precarious" that assumption actually proved to be in regard to the New York schools. While it is manifestly impossible to determine accurately a student's knowledge of the Bible by the use of one simple quiz, the results of the experiment are consistent enough in their relationship to prove most interesting. The data are presented by school, in summary form, showing percentages of correct answers (Appendix, Table 9-A), distribution of scores (Appendix, Table 9-B), and their relationship to five factors selected from the "leadership status" of the students. (Appendix, Table 9-C)

The percentage of correct answers on the Old Testament is seen to be 53.1; on the New Testament, 74.4; and on comprehension of the meaning of familiar passages, 85.1. The average for the entire quiz proved to be 66.9.

It is interesting to note in the table of approximate relationships that the four schools having the best rating in the Biblical Quiz (from 68 to 74) were surprisingly consistent in occupying the top positions as regards average age of students (the older-age levels), average number of years of college education, average number of Leadership Training courses taken previously, average number of years in Church School teaching, and average number of other positions held in the church during the preceding five years.

Similarly the three schools with the lowest rating in the Biblical Quiz (from 55 to 66) were consistently low in all other items, with the exception of two factors in the Harlem School. Students of this school showed the most advanced average age and the greatest number of Leadership Training courses taken previously, but these were apparently offset by other factors, such as somewhat restricted education and opportunity.

Because of this evidence of general correlation among the factors indicated, we must conclude that the wide variation in the "leadership status" of the students carries with it a corresponding variation in the amount of "Biblical knowledge," with the result that the teaching situation is to that extent even further complicated,

[10] Paul H. Vieth, editor, *The Church and Christian Education,* p. 209.

and the probability of effective training is even further diminished.

Summary and Appraisal

We have presented in the foregoing material the issues, criteria, and data concerning the teaching situation of the Leadership Education Schools of New York City, noting first, regarding the matter of physical accommodation, that nine of the ten schools were conducted in churches and church school plants, in rooms both typical of and traditional within these institutions. Some of the rooms (17 per cent) were definitely overcrowded, and very few provided adequate facilities for demonstration or student activity. Except for one school held in a college building, there were no desk-chairs or tables to facilitate the note-taking process which ordinarily accompanies the lecture and discussion method, the one most employed. There was no evidence of any real attempt to acquaint the adult students, most of whom were completely out of touch with modern educational processes, with the facilities, audio-visual aids, and background "atmosphere" which present-day education supplies for its pupils.

Regarding the composition of classes, we considered first the matter of enrollment, maintaining that since effective teacher training, and many types of adult education, require definite limitation on numbers per class group, the same criterion should apply to Leadership Education Schools. Inquiry revealed no restriction of any sort on the size of the classes; and the results of this policy were evident in the tabulation which showed 64 per cent as having enrollment of more than twenty persons. In fact, 22 per cent of the classes had more than fifty students therein.

Proceeding to the highly important matter of the character of the class groupings, criteria were established to show that some basis of selection which will give at least a minimal degree of class unity must be employed if the process of effective training is not to be seriously handicapped at the outset. Inquiry showed that only 12 per cent of the courses indicated that they were intended for certain specified groups, such as ministers and superintendents, and that within these groups no qualification of training, experience, or the like was required for enrollment. Departmental

courses were designed to interest teachers of a given age group, but no requirements for entrance were indicated. Content and general courses provided no suggestion as to qualifications for entry. We have, therefore, 12 per cent which give only the slightest indication of selective grouping and 88 per cent with no evidence of any such attempt.

Data regarding the class groupings revealed the kind of situation which must necessarily result when no selective policy is employed. The student body showed a most heterogeneous group of persons with all extremes of qualification—age range from 14 to 74 years, educational background from less than eight years of elementary school to graduate degrees, no Church School teaching experience whatever to several decades of "Sunday School teaching," no previous Leadership Training courses to a long list of completed work, and so on through every item tested.

The question may well be raised as to whether this failure to meet criteria regarding physical accommodation, size of classes, and some basis of selection for class groupings had any noticeably serious effect on the program. On this matter, opinions of the faculty are available through questionnaires (Appendix, A-5) directed to them for the purpose of ascertaining their evaluation of the schools.

As to the size and location of their classrooms, 12.5 per cent regarded same as "unfavorable to the accomplishment of the purposes in view." (Appendix, Table 10) Varying conditions of course brought forth varying replies. One teacher said that the room was so overcrowded it was difficult to do creative work therein—"but it was done." On the other hand, another said, "The physical aspects of the room made demonstration or activity impossible."

A somewhat larger proportion (28 per cent) thought the seating, desk, and table facilities inadequate; and this estimate was made in view of the fact that only formal processes of note-taking were anticipated rather than any considerable amount of demonstration or activity.

"Unfavorable" evaluations were given by 20 per cent of the faculty members regarding the numbers per class; by 24 per cent concerning the range in age of the students; and by 33 per cent

regarding the variation in educational background. Examples of their comments appear significant enough to warrant full presentation of their substance:

> The varied educational background and teaching experience of the members of the class are factors which prevent adequate progress of the class and the greatest development of each pupil. It is unfortunate that pupils with 5th grade grammar school educational background and graduates of high school, and a few college students, must be in the same class. I have found it challenging but difficult as a teacher to keep the course interesting for the more advanced and at the same time understandable for the more primary student. Extra work for the more advanced on their level has helped somewhat. (And some of the less prepared educationally have had more actual teaching experience, not always successful but at least experience, over a period of years.)

> Experienced teachers must feel they're not gaining anything new through attending a course taught mainly for beginners.

> The age range in the class was from 26 to 55. Half were 40 or over, which is kind of late in the day for getting around to leadership training. Most of my class had been teaching for many years, one for 20! Only a few had ever been to a training class before.

There is real evidence that many teachers regarded the factors of the teaching situation as seriously jeopardizing the effectiveness of their best efforts.

Having noted the general failure of the New York schools to provide teaching situations which meet recognized criteria, and also the expressed opinions of many of the teachers regarding these matters, we are faced with the question which must ultimately be asked: Does such failure stem from lack of proper recognition on the part of the New York administrators of the significance of these problems, or does it result from some weakness in the plan of the ICRE which allows accreditation of schools without adequate provision in these areas?

Perusal of the Standard Leadership Curriculum, which sets forth in detail the procedures to be followed and the standards which must be met for accreditation of schools, reveals no reference whatever to the matter of physical accommodation or any recommendation as to places or conditions in which classes are to be held; nor is there any recommendation regarding a limitation

on the number of students per class. As to the composition of class groups, there is a general statement that the First Series courses are designed to help persons who are just beginning to develop as leaders, that the Second Series courses are for persons who are ready for somewhat more extensive work, and that the Third Series courses are for those who have made considerable progress in study and experience in Christian education and who are ready for more specialized work.[11] There is also a footnote in the Standard Leadership Curriculum, First Series courses, suggesting certain groups as either appropriate or inappropriate for young persons not mature enough to assume adult responsibilities. But there is no worked-out and workable plan, or any provision whatsoever, for the actual grouping of students at the time of registration.

On the other hand, there is considerable evidence that the involvements of the teaching situation are regarded by the ICRE as an inevitable "given." Because the following from the opening paragraphs of one of the Leader's Guides so clearly indicates this acceptance, liberty is taken to quote at considerable length, from the first section, entitled "A Word to the Instructor."

> As you look over your class group at the opening session you will probably find in it people with a wide variety of educational backgrounds and religious experience. They will have decided to take this course from different motives. You will probably find in it some experienced teachers, but perhaps some of these are in a rut in their teaching. There will be some conscientious teachers who bring to your class a sense of futility or defeat in their teaching. There will probably be some inexperienced teachers who hardly know what it is all about. They have probably been "filling in" because some well-intentioned superintendent or pastor has asked them to take classes. Some may attend the sessions expecting some new ready-made devices handed out to them which will "turn the trick" and make them successful teachers overnight. Some are having difficulties managing boys and girls because they are not willing to take the trouble to get to know them as individuals. There will be others, coming from the small or rural churches, who feel that leadership training classes are for those in large and well-equipped churches, that most of the suggestions given are not practical for them in their small and meagerly equipped schools.
>
> Among your group you may have some who approach educational problems

[11] See ICRE, *The Standard Leadership Curriculum, Second Series Courses*, Educational Bulletin No. 502, 1946 edition, p. 6.

from the standpoint of parents in the home. Some may have public school educational background. You may be fortunate to have among the members of your class a person who approaches the problem of educational guidance from the standpoint of a club or social worker. While all these varieties of background will make your teaching problem a more complicated one nevertheless you may find in these people helpful resources for the rest of your group. . . .

It will be your challenging opportunity to help clear away confusions and misunderstandings, to build up richer and broader conceptions of what teaching the Christian religion involves, to help some take the first steps toward breaking away from more stereotyped and formal procedures, to help them find the true enjoyment there is to be found in teaching creatively and to help some gain greater confidence in their teaching. It will be your chance to help those with public school background to see how they may carry over into their church school teaching some of the very principles they use every day in their public school classrooms. It will be your privilege to help all of these into a keener realization of the possibility of closer comradeship with Jesus Christ, the greatest of all teachers.[12]

Research concerning the New York program has indeed verified the above as a true picture of the average teaching situation which results from the operation of the national plan "down on the field." While there would have been nothing to prevent the New York schools from attempting to improve therein, the fact that they did not do so may only indicate a legitimate conclusion on the part of the directors that when they had met the requirements for the accreditation of their schools they had "done all," and might rest assured regarding the results of their efforts.

Admittedly, the difficulties which would be encountered in attempting to change the present national plan are very real indeed. The establishment of requirements which can be met in all sections of the country and under all circumstances and conditions is no easy matter. It is but natural that church plants should be used to house Leadership Education Schools as they are more readily available and surely much less expensive than any other accommodation, even if generally inadequate for present-day educational processes, unless considerably made over. A limitation on class enrollment would very probably involve advance registration, in order to ascertain the number of divisions to be set up for a given group; and such advance registration would require

[12] ICRE, *Ways of Teaching,* Leader's Guide for Course 142b, p. 1.

extra work and expense. And any basis of selection which would really divide the student body into workable units would mean unavoidable complications at registration, with assuredly more classes and consequently more teachers and more expense.

However that may be, for the purposes of this study only one conclusion seems possible regarding the present situation: that the plan of the ICRE for Leadership Education Schools does not meet recognized criteria regarding physical accommodation, numbers per class, and character of the class groupings. And such failure has been shown to decrease noticeably the effectiveness of the entire program as it works out in a given area.

Chapter V

CURRICULUM

Provision for Beginning Teachers

Ample proof has been given in many areas of life that effective training in skills is not accomplished through study of theory alone. To use a common illustration, the best approach to learning to drive an automobile is not by perusal of a book but by sitting beside the driver, observing what he does, asking questions, and receiving replies and demonstration. When the learner has acquired sufficient understanding and confidence he is allowed to "take the wheel" over an easy route with little traffic, but always with the experienced driver at his elbow to make suggestions and take responsibility. By slow degrees he acquires independence of his instructor, takes his examination, and eventually proceeds alone and unassisted, even then being dependent upon time and practice to give him completely developed skill and assurance.

In education, teacher-training schools have long recognized the essential relationship which exists between theory and practice. Much testing has been done of experimental programs, and many studies have been made of the whole problem of integration toward a truly "functional" curriculum. While the problems persist, there has come to be wide recognition of the validity of certain procedures.

Among these, the laboratory school, organized and operated directly in connection with its sponsoring educational institution, provides a highly effective medium for observation and practice teaching closely associated with classroom instruction. The American Council on Education affirms that in order to attain with any degree of assurance the objectives of teacher education "it is

essential to have children to observe and to teach."[1] Specifically,

> The novice in teaching needs to see children at study, individually and collectively. He needs to see teachers as they deal with children who are ill, timid, boisterous, or domineering. Having observed, the teacher in training then needs to try these things himself with a competent guide or supervisor to check and advise him until he gains the knowledge, the skill, and especially the self-confidence that are essential to success.[2]

The demand for related experience is evident not only in general education but in schools which train for the ministry, there being increasing recognition therein that a truly effective training process cannot be accomplished without definite relationship to actual field work and the experience it provides.[3]

In the field work approach, opportunity for observation and participation is provided the student in some "going concern" not ordinarily bearing any close organizational relation to the educational institution. Pearle McCain has in a recent study summarized succinctly the chief characteristics of field work. She says,

> The kinds and amount should be adjusted to the needs, ability and experience of individual students. There should be a progressive sequence of orientation through observation, directed participation, more and more responsible participation, and then full responsibility. The rapidity of the progression through this sequence should be determined not by a time schedule but by the ability and experience of each student. The scope of the field work should be wide enough to provide opportunities for some experience in various types of work, with most practice in those in which most help is needed. There should be closely related service courses, conferences and practicums, in which there can be critical study of field work experiences and then further experience in the light of the critical study. These should also provide help in determining the kinds of methods and materials to be used and help in acquiring them. Individual counseling and supervision are essential.[4]

While the fruitfulness of these processes has been recognized for a considerable period, the churches have made little use of such in

1 American Council on Education, *Major Issues in Teacher Education,* Vol. II, No. 4, Sec. 1, February, 1938, p. 36.

2 *Ibid.,* p. 15.

3 See Mark May and others, *The Education of American Ministers,* Vol. III, *The Institutions That Train Ministers,* p. 251.

4 Pearle McCain, "A Plan for Developing a Functional Curriculum in the Bible Teachers Training School in Nanking, China, in the Postwar Era" (Doctor of Education project report, unpublished), p. 86.

their training programs. However, there are evidences of an increasing awareness of their desirability, as, for instance, the statement that the new approach emphasizes learning through experience, a large amount of observation and practice work, and a small percentage of book learning. "Materials are to be made available, but only as their worth is realized and an opportunity for their use provided. In other words, the plan is essentially the laboratory method."[5]

Most of the inexperienced persons who come to Leadership Education Schools have been in Sunday School classes from which they have retained certain impressions; while these impressions are not always desirable, they are nevertheless the only ones the students have. Even those who have been members of "good" classes have not been conscious of the teacher's function. These inexperienced persons should have the opportunity to observe an expert teacher, one who is also wise in the art of helping others, especially beginners, to understand what is taking place. After a period of observing, they are ready to proceed in the relation of an apprentice to practice teaching under supervision and guidance.

With such a background of preparation, students can then enter a Leadership Education class with a true sense of "predicament." They know what they are looking for, even if that knowledge has been gained at considerable personal cost. Without "readiness" any learning process is definitely handicapped at the start; and without related practice or experience, the probability of effective carry-over is definitely minimized.

It becomes evident, therefore, that a basic criterion regarding the curriculum for beginning teachers in Leadership Education Schools requires the building of courses around and in direct relation to parallel opportunity for students to take part in an actual teaching situation.

How, then, do the New York schools provide for beginners in leadership? The answer may be briefly stated: chiefly through the provision of courses on two levels, the lower of which is regarded as more "elementary" than the second and therefore to be recommended for those persons who are "just beginning to develop as leaders."

[5] Harold J. Sheridan, *New Tendencies in Teaching Religion,* p. 108.

Let us examine the plan of the Standard Leadership Curriculum under which the schools operate. Two Series of courses are in general use, the First Series (or Series "a") intended, as stated, for beginners, and the Second Series (or Series "b") for persons "who are ready for somewhat more extensive work." A Third Series is designed for those "who have made considerable progress in study and experience in Christian education, and who are ready for more specialized work than is involved in the Second Series courses,"[6] but in 1945 there was no Third Series course offered in New York City.

There is now marked similarity between the First and Second Series courses, although such was not the original design. The catalogues show the same general divisions into seven main groups, with corresponding sections in each group, all with the same general headings. In many cases, courses also bear identical titles. Course descriptions show practically the same approach to problems in both areas, each one offering a "consideration about" the issues or materials the courses are designed to cover.

The following sample listings may help to indicate the close relationship of the two Series. It will be seen that the first group of two courses concerns the Old Testament; the second group of two courses concerns the New. In each group the two course numbers are the same, the letter "a" or "b" indicating to which Series a given course belongs.

121a—"A Brief Survey of the Old Testament"

This course will help students to fix in their minds the main "thread" of the whole Old Testament story, to know the place and time when some of the most important characters lived and worked, and to understand the meaning of some of the most important events.

Recommended Textbook Material—

McRae, G., *The Old Testament Story.*

Wallace, J. S. and Irwin, W. A., *The Old Testament: An Introductory Study.*

Wilson, F. E., *An Outline of the Old Testament and Apocrypha.*

Leader's Guide.[7]

[6] ICRE, *The Standard Leadership Curriculum, Second Series Courses,* Educational Bulletin No. 502, 1946 Edition, p. 6.

[7] ICRE, *The Standard Leadership Curriculum, First Series Courses,* Educational Bulletin No. 501, 1946 Edition, p. 7.

121b—"The Old Testament: Its Content and Values"

The outline of Hebrew history as it is recorded in the Old Testament, the kinds of literature, the teachings that are found and their values for persons today.

Recommended Textbook Material—
Goodspeed, E. J., *The Story of the Old Testament.*
Nevius, W. N., *The Old Testament: Its Story and Religious Message.*
Leader's Guide.[8]

Proceeding to the matter of the New Testament, we find listings as follows:

122a—"A Brief Survey of the New Testament"

This course will help students get a picture of the contents of the New Testament by studying the books in each group, such as the Gospels, the letters of Paul, other letters, and Revelation. Also, the question will be considered, What is the relation of the New Testament to Christianity?

Recommended Textbook Material—
Earle, R., *The Story of the New Testament.*
Griffeth, R. W., *It Began Thus.*
Quimby, C. W., *The Gospel Today.*
Wallace, J. S. and Dana, H. E., *The New Testament: An Introductory Study.*
Wilson, F. E., *An Outline of the New Testament.*
Leader's Guide.[9]

122b—"The New Testament: Its Content and Values"

The general content of the New Testament, and the values of the New Testament for the developing life of humanity are studied in this course. (While the life of Jesus will be briefly considered here, there are other courses in which it will be studied more fully.)

Recommended Textbook Material—
Alleman, H. C., *The New Testament.*
Goodspeed, E. J., *The Story of the New Testament.*
Miller, P. H., *The New Testament Church: Its Teaching and Its Scriptures.*
Leader's Guide.[10]

Moving from Bible to psychology, we scrutinize two course listings entitled "Understanding Youth." The topics for con-

[8] ICRE, *The Standard Leadership Curriculum, Second Series Courses, op. cit.,* p. 14.
[9] ICRE, *The Standard Leadership Curriculum, First Series Courses, op. cit.,* p. 7.
[10] ICRE, *The Standard Leadership Curriculum, Second Series Courses, op. cit.,* p. 14.

sideration seem identical, the Second Series giving merely a more detailed listing of the problems.

310a—"Understanding Youth"

This course deals with practical, simple ways of discovering needs and interests of the pupil; an appreciation of the normal development of adolescents; and a study of the problems peculiar to adolescents.

Recommended Textbook Material—
Hoyle, J., *Towards the Understanding of Youth.*
Leader's Guide.[11]

310b—"Understanding Youth" (For adult leaders of intermediates, seniors and young people)

In this course answers are sought to such questions as the following: What are the significant changes and experiences of adolescence? How may the physical, mental, social, and religious needs of a specific group of adolescents be discovered? How does growth of Christian personality take place? How may the needs of young people be met through an all-around program of Christian education?

Recommended Textbook Material—
Burkhart, R. A., *Understanding Youth.*
Stewart, F. W., *A Study of Adolescent Development.*
Leader's Guide.[12]

Concerning methods, we find the same situation. The parallel courses offer the same consideration and treatment, the Second Series courses being only slightly more developed than the First Series. For example:

241a—"Teaching Primary Children"

This course may deal with the following topics: (1) Our primary children (what they are like and our aims for them); (2) Our course of study (lesson materials used); (3) Ways or methods of helping primaries to grow religiously; (4) Home and church cooperation with primary children.

Recommended Textbook Material—
Baird, L. D., *The Church at Work with Primary Children.*
Martin, M. C., *Teaching Primary Children.*
Leader's Guide.[13]

[11] ICRE, *The Standard Leadership Curriculum, First Series Courses, op. cit.,* p. 11.
[12] ICRE, *The Standard Leadership Curriculum, Second Series Courses, op. cit.,* p. 26.
[13] ICRE, *The Standard Leadership Curriculum, First Series Courses, op. cit.,* p. 11.

241b—"Guiding the Religious Growth of Primary Children" (Teaching Procedures)

What the experiences of primary children are, what religious problems may be dealt with in the department, how the primary leader may plan the teaching on the basis of these experiences and problems, what laws of learning should be observed, what methods of teaching should be employed, what use should be made of the Bible, and how a teacher may evaluate her work are some of the problems to be considered.

Recommended Textbook Material—
Smither, E. L., *Primary Children Learn at Church.*
Leader's Guide.[14]

The purpose of the foregoing is to illustrate that in all sections of the curriculum there is little real difference between the two Series. As has been suggested earlier, the difference in class time—five hours for First Series courses against ten 50-minute periods for Second Series—makes some practical difference between the two, but it may well be one of degree rather than of kind.

Without doubt the same issues are to be considered in the same manner in both courses; the intention seems to be to make the Second Series serve also as a First Series, in much the same manner in which the old Sunday School lessons were adapted from the adult to the children's level. The following quotation from a Leader's Guide will serve to fix this point.

This guide is in your hands because you have been asked to teach either the First Series course or the Second Series course dealing with the Workers' Conference. Since these courses have so much in common it has been decided to issue one guide rather than two. . . .

It is impossible to draw a hard and fast line between these two courses. The manner in which course 511a is made different from course 512b will vary according to different instructors and according to the needs of different classes. In general, course 512b will be more thorough and will involve more detailed planning for future Workers' Conferences.[15]

We have, therefore, the assumption common to all subject-matter programs—that inasmuch as the beginner cannot do as

[14] ICRE, *The Standard Leadership Curriculum, Second Series Courses, op. cit.,* p. 25.

[15] ICRE, *Combination Leader's Guide for First Series Course* 511a, *Improving Workers' Conferences,* and *Second Series Course* 512b, *Planning and Conducting a Series of Workers' Conferences,* p. 1.

difficult work as the more advanced student the central issue concerns the adaptation of materials to his stage of development. However, it is apparent that the differentiation between the two Series is scarcely marked enough to implement the intention effectively. In any case, the matter of inadequate differentiation was not of particular significance so far as the New York schools were concerned, as pupils were offered little or no choice, within their local areas, between the two levels. Compilation of the courses offered in 1945 (Appendix, Table 11) shows that, of the total of seventy-five courses, twenty-two or 29 per cent were First Series, and fifty-three or 71 per cent were Second Series. However, this proportionate emphasis did not appear in the individual schools. Three schools offered First Series only; four offered Second Series only; and the three remaining offered only a very slightly "mixed" program. Of the latter, two were in the same borough and gave the same First Series course in connection with a schedule otherwise composed entirely of Second Series courses; the third offered one Second Series lecture course for ministers and other adults who were not teaching in the church school, in a program otherwise given over to First Series courses.

Pressing the matter a little further, we see that it would have made little difference whether a student entered a First Series course or a Second, in view of the character of the class grouping. The preceding chapter has shown that the classes were composed of persons with wide variation in the amount of teaching experience which they possessed. Therefore, the classes were so constituted that the teacher could not possibly have directed the emphasis toward either the beginning or the more advanced level suggested by the designation of the Series.

Returning to the criterion established concerning the necessity for related experience in the effective training of beginning teachers, we find that prior to 1945 only slight recognition was given in the interdenominational schools to the desirability of such a process, although there were a few attempts to provide through other channels for certain phases of the approach. A City Training Class was organized in 1939, under the auspices of the Greater New York Federation of Churches, in which arrangements were made for a small group of young people who had never

taught to observe a well-conducted Sunday School class each week in addition to attending a regular class period. Numbers were kept low, including only eight to twelve carefully selected persons. Results were reported by the director as "highly satisfactory." In 1944–45 the class was absorbed into the regular curriculum of the Central School of Manhattan, but was discontinued the next year. Also, in 1941, Harlem School offered a Seminar limited to twenty persons, in which related field work and practice teaching were required. But these attempts were chiefly experimental and did not greatly influence the total approach.

In this study, a questionnaire (Appendix, A-4) was addressed to all *students* of the ten schools, concerning "other aids" which they would like to have available. Many persons checked several "aids," but heading all others was "opportunity to observe others in demonstration or laboratory classes," 36 per cent being interested in this form of assistance. (Appendix, Table 12) Next on the list (27 per cent) was a desire not merely to observe others, but to be assisted personally through "supervision—including personal coaching, observation, and assistance in classroom teaching." It is interesting to note the marked correspondence in the demands of the students with the criteria established by the "experts" in teacher training, although it is unlikely that many of the students had any professional knowledge of the relationship of practice to theory.

Similarly, the *teachers* of the Leadership Training classes were asked to make suggestions for improvement in the existing situation or to comment upon other processes which they personally regarded with favor. (Appendix, A-5) Twenty persons, or 31 per cent of the total, gave a wide variety of responses which have been grouped and classified (Appendix, Table 13), with results which show 25 per cent of the requests to be for "opportunity to observe others in demonstration or laboratory classes, or good Church Schools," and 25 per cent for "supervision, including personal coaching, observation, and assistance in classroom teaching." Other suggestions in lesser amounts were for local church workers' conferences, division of classes according to teaching experience of students, workshops, and "others."

It is evident that the faculty placed its emphases upon the same

considerations as did the students. This is additionally significant because of the fact that, while the students indicated their desires by means of a check list, the teachers wrote out spontaneously whatever was "on their minds." The writer compiled their replies in categories corresponding to those on the students' check lists, for purposes of comparison, with the interesting results just indicated.

Typical of the many comments from the faculty are the following:

I think that the only things that really work are practice teaching or supervised observation and consultation.

Although difficult to arrange, a demonstration class is very effective, when leaders can observe and then discuss what they saw.

I feel that the teaching of skills is most valuable when the pupil can demonstrate before a group and receive criticism.

It is time-consuming and very expensive: a skilled person to interview and coach teachers frequently, dealing with them at the place and near the time of their teaching.

We all recognize that demonstration of good teaching techniques with groups of children is always desirable, but difficult to arrange. Perhaps more stress on visiting well-organized classes might help.

The development of a laboratory school in connection with the Community Training School where students could observe a teacher at work, and perhaps help the teacher, would in a measure solve some of the problems of the more educationally advanced students with little teaching experience.

Furthermore, the inadequacy of the present processes received considerable mention in interviews granted the writer by eleven denominational leaders and area educational directors—persons not closely related to or responsible for the programs of the interdenominational schools. Five of the number said definitely that they do not regard the Leadership Education Schools as suited to the needs of beginning teachers. Such comments as the following were made:

Leadership Training Schools should be the end, not the beginning, of the training process. They should be preceded locally by regular monthly conferences of officers and teachers and by adequate use of all available literature.

Students should have the benefit of considerable instruction and experience in their local churches before enrolling in formal schools, if really satisfactory results are to be expected from the latter.

I believe that there should be more of the laboratory type of instruction, with opportunity for observation, constructive criticism, and kindred teacher-training processes.

Two others spoke of the desirability of on-the-spot consultation and supervision. One said that a worker had been recently engaged in his area to take over this responsibility.

It is evident, therefore, that from students, faculty, and denominational workers comes a strong request for the building of a definite relationship between the Leadership Education class and an actual teaching situation. It is consequently gratifying to note a recent response thereto in the way of a demonstration class included at Central School, Manhattan, in the 1948 program. The writer saw some sixty persons gather at 6:45 P.M.—a highly inconvenient hour for city dwellers—to observe an expert teacher and her two assistants conduct for an hour a class of a dozen youngsters of Primary age and to take part in the discussion of the second hour. For ten sessions these people followed the process eagerly, constantly reporting a very gratifying experience.

Also, a similarly effective course was offered in the Harlem School, forty observers witnessing a demonstration of creative work with a group of sixteen Junior age children. Emphasis was upon the group process, and students were selected who were regarded as likely to put into practice without undue delay the guidance in philosophy, techniques, and materials which they received through the demonstration class. (The Baptist Educational Center of Harlem conducted independently two projects of similar nature.)

Opportunity of a different type was also afforded in Central School, Manhattan, through the provision for students of the Kindergarten and Junior departments to receive in their local teaching situations supervision from experienced persons and to gain help through such suggestions for improvement as might be pertinent.

While these few attempts indicate some effort in the right direction, it must nevertheless be said that in a great metropolitan

area wherein there are ample opportunities and highly favorable facilities for developing the laboratory approach or field-work method, the schools have continued to operate year after year in the mere presentation of "courses," with no thoroughgoing attempt to relate theory to practice in any of the work provided for beginning teachers.

An urgent question therefore presents itself: does this situation result from failure, either philosophic or executive, on the part of local administrators, or is it a direct result of weakness in the ICRE plan itself?

Study of the Standard Leadership Curriculum, First Series courses (for beginners), reveals no point at which the New York schools have failed to meet the established standards necessary for accreditation; it would seem, therefore, that local administrators have every right to assume that the processes they are following are "worthy of acceptation," inasmuch as they are provided in a plan laid down by persons regarded as authorities.

What, then, of the plan itself? The catalogue for the First Series courses has only one suggestion (given in a footnote in fine print) concerning "young" students. It says:

> Although there are no fixed minimum age limits for persons who wish to do First Series work, deans and instructors are urged to observe the following point of view when registering younger students for any of the courses: Persons who are not yet old enough to carry adult responsibilities should be discouraged from taking courses other than those in Sections 1, 2, and 3 in Group I, or the courses in Group III that are particularly for young people. Especially should young people not yet mature enough to assume adult responsibilities be discouraged from taking any courses in Group II.[16]

Analysis of these recommendations reveals that "persons who are not yet old enough to carry adult responsibilities" should select from the following courses (Sections 1, 2, and 3 in Group I): "Personal Religious Living"; "My Community and the Christian Ideal"; "The Missionary Character of Christianity"; "The Christian Bases of World Order"; "The Life of Christ"; "A Brief Survey of the Old Testament"; "A Brief Survey of the New Testament"; "The Life and Work of Paul"; "Introduction to the

[16] ICRE, *Standard Leadership Curriculum, First Series Courses,* Educational Bulletin No. 501, 1946 Edition, p. 1.

Bible"; "The Meaning of Church Membership"; "The Program of My Church"; and "Christian Stewardship."

It seems a little strange that these very "adult" considerations should be the starting point in training a young teacher; the issues in many of these courses are only to be comprehended through wide knowledge and considerable experience in living, and even the best minds of the times are definitely baffled by some of them.

Certain of the courses from Group III—those which "are particularly for young people"—are stated to be permissible; but there is no clear indication in the catalogue of just which ones meet the qualification. And those against which they are particularly warned (Group II) comprise courses on psychology and teaching methods for children through the Junior age.

A philosophy which would send young persons into classes dealing with the most "adult" considerations of all and exclude them from areas of which they might have some comprehension, either through their own experiences as children or through direct dealing with younger brothers and sisters at home or other children at school, seems considerably removed from the established criteria for the effective training of beginners.

There is nowhere the suggestion that a course for beginning teachers should require a background of observation and apprenticeship on the part of the student enrolling, or that the course itself be built around actual participation in a teaching situation.*

The resulting inadequacies of the present plan have occasioned apparently serious study by certain individuals within the movement. For instance, we have this statement: "There will be an advance in Leadership Education when we shall have more widely adopted a flexible, adaptable, 'workshop' and laboratory approach, which takes full account of personal and local needs; when we

* Attention should be called to a section entitled "Workers' Conferences" in the catalogue for First Series courses which recommends the holding of regular meetings, perhaps once a month, within the local churches for purposes of fellowship and study. These conferences may easily be formed into Leadership Education classes, using the prescribed courses or developing "specials," if desired. The advantage lies in the opportunity between sessions to relate theory to practice, but the disadvantage stems from the fact that the long period of time between classes tends to diminish interest. While there is here an indication of an attempt to encourage the desired "carry-over," there is still no provision for observation and supervision, which are regarded as highly important for the beginning teacher.

judge standards by what happens to persons and by what they in turn cause to happen where they serve. We shall not forget quality of work, or the hours of study, or competence in instruction. But we shall learn to measure by creativity and not by conformity to convention."[17]

Again, we have the criticism in the report of the Commission on the Study of Christian Education which says that there is no magic in the courses themselves to provide good leadership for the church; it is only as they have been used with skill and imagination that they have had an effect; otherwise they have proved exceedingly disappointing. Recognition is given the quite general accusation that the results have not been commensurate with the time and effort put into the process; and the report goes on to say, "Only a little insight would show us that this might reasonably have been expected. When it comes to methods and techniques people learn by doing and by participation, by being shown and not simply by being told. One does not learn to swim from reading a book on the various strokes to be used in swimming."[18]

Attention should be called at this point to the fact that the ICRE has issued a comprehensive bulletin entitled *Laboratory Schools,* in which plans are set forth for the operation of such schools during the summer vacation period, usually in a college or summer conference setting, although conceivably in a community in which several churches cooperate in sponsoring a school. The program is designed to go on for a period covering from one to three weeks, with morning, afternoon, and evening sessions of work, entertainment, and worship for the student-teachers who are taking the training. This schedule manifestly assumes dormitory residence of some sort. The laboratory school experience is tied up with Leadership Education courses from the Standard Curriculum, and the integration should provide a fruitful training experience.

However, this provides an approach widely separated and entirely distinct from the plan of the Standard Leadership Curriculum offered the average community, as it provides opportunity to only a small number of students in comparison with those

17 ICRE, *Advance in Leadership Education,* p. 3.
18 ICRE, *The Study of Christian Education,* VI, *Leadership,* p. 13.

in Leadership Training Schools, at rather heavy expense, and at a strictly limited season of the year.

There is apparently no real effort to incorporate the laboratory school or field-work approach into the body of the ICRE plan for Leadership Education Schools and to build the entire program for beginning teachers in relation thereto.

Methods of Integrating the Curriculum for Experienced Workers

While inexperienced persons do not acquire the skills required for actual teaching through the taking of courses alone, there are values to be gained therefrom by persons already experienced who seek to increase their general effectiveness. A teacher faces a difficult task at best, and he needs constantly to be considering its problems and evaluating his procedures. The usual method in general education is to take courses in a graduate school in which persons like himself, already proficient in the basic elements of their professions, meet to learn from qualified teachers and from each other what are the latest and best developments for their given fields.

The Second and Third Series of the Standard Leadership Curriculum may be regarded as corresponding roughly to the "graduate school" in general education. In fact, the First Series, while intended for beginners, has been shown to be so little different from the Second that, for the purposes of this analysis, it should doubtless be included. And we may justifiably regard the entire curriculum, like that of any other legitimate school, as open to continual examination and appraisal.

Every Christian is heir to a rich heritage contained in the Bible and the literature and history of the Church—as rich and significant and at the same time as difficult a body of content as in any other area of learning—and of this every leader needs to be fully conscious and well informed. He needs also to know how to develop and maintain the program and fellowship of the Church in the contemporary scene, with its constantly shifting and always pressing social problems. And all leaders, but particularly teachers, need to understand adults and children, to be aware of the psychological processes through which they grow into mature per-

sons dedicated to the processes of Christian living. They need also to know the specific and varied methods by which different age groups are best led and most effectively encouraged in their own efforts.

Clearly the curriculum of a "graduate school in religion" needs to meet the demand in the three commonly accepted areas—content, psychology, and methods; but the real issue concerns the organization of the curriculum in those ways which will hold most meaning for the students and prove most fruitful in their experience.

A basic criterion may well be the following: Any plan which depends upon offering a variety of separate courses in these three areas has to have some scheme of pulling them together if it is not to leave the student with only a lot of atomistic and unrelated knowledge.

Specified Groupings of Courses

The goal of a "core curriculum" is approached through various avenues. A common method, evidenced in most college catalogues, is to list specific course requirements for various degrees, these requirements being made up by persons who are experts in the areas and in position to judge concerning the combinations which will provide the best development of the student's knowledge, and skill. With the listing in hand, the average student is able to direct his own path to a considerable degree; and when he knows that the requirements have been taken care of, he is then free to choose such electives as his inclination and the schedule will permit.

Some schools offer the advantage of faculty advisement, in which specially prepared members of the faculty meet with the students at registration and give of their personal knowledge and experience toward the proper guidance of the student. This "personalized service," however, still operates within the framework of specifications laid down for the several degrees offered by the school.

Standard Leadership Education Schools which encourage persons to attend voluntarily over a period of several years—through no other motivation than to acquire a well-rounded training for their tasks—must have a most compelling need for such a pattern.

Otherwise students attending a school for only a few sessions each year may well become quite lost after a time as to what courses they have taken, especially their significance in relation to a total scheme, or as to what should be taken next to give the best measure of continuity in their work.

In New York some assistance is given through the effort of two schools—Central and Harlem, both of Manhattan—to encourage their students to follow the standard requirements for Certificates of Progress. The specifications are as follows: for First Certificate —completion of two Second Series or four First Series courses, or the equivalent combination; for Second Certificate—completion of six Second Series or twelve First Series courses, or the equivalent combination; for Third Certificate—completion of twelve Second Series courses, or the equivalent in combination of First and Second Series courses, provided that not more than twelve First Series courses are used.

The Second Certificate requires that four of the Second Series courses be from Group I and two from any groups that relate to the student's work; the Third Certificate calls for four Second Series courses from Group I, four from any groups that relate to the student's work, and any four others which he may desire. There is no suggestion as to which courses are most helpful for given teaching tasks or what combination of courses is likely to prove most fruitful. Briefly, the student has to have a certain number of general and a certain number of divisional courses; there is no other requirement, or guidance therefor.

In addition to completing the required number of courses, applicants for certificates are expected to have made use of a plan for "religious development," including the following: personal devotional practices; churchmanship (participation in the worship service and fellowship of the church and at least one year of experience in actual church work) and educational growth (reading of religious education magazines and books); and attendance at workers' conferences and study groups. The requirements in these areas increase for each certificate in amounts proportionate to the increase in number of courses required.

Those students of the two schools mentioned above who have several courses to their credit are notified by the executive office

before the schools open each year as to the number of courses which they require, and the general divisions in which these should be taken, to meet the requirements for the certificates concerned. In 1944–45 there were fifteen Second Certificates of Progress and one Third Certificate awarded in Central School (enrollment 307) and eighteen Second and ten Third Certificates in Harlem (enrollment, two sessions, 481).

In the other eight schools, which offer less than half the number of courses which the Manhattan schools present, it would be difficult to meet requirements for either the Second or the Third Certificate of Progress. In 1945 four schools gave only one course in content, and three gave only two. In general courses in psychology and methods, three offered one course each, and three offered two courses each. And with one exception all of these schools offering two courses in content or psychology were First Series schools, in which courses had only half credit value as compared with the Second Series. While divisional courses were in better supply in most schools, ranging from three to six courses, there were three schools which offered only one. It is evident that the process of acquiring Certificates of Progress would require a considerable number of years in eight of the ten schools of the city.

This limitation in program is reflected in several comments which came to the writer's attention in meetings of planning committees—reports of statements by the students to the effect that they had no reason to attend the schools any longer because they had taken everything offered.

That such a situation does not result from local administrative processes alone is clear from a study of the ICRE plan itself. In the bulletin entitled *A Manual for Deans,* there is a section under the heading of "Building the Schedule of Courses" which sheds considerable light on the matter. The first paragraph contains the statement that "those who have prepared the curriculum have taken it for granted that schools will try to arrange courses so that persons can make steady progress in their training." But the section goes on to say:

> Far too many schools have a hit-and-miss policy with frequent repetition of certain courses and not enough variety to encourage people to go on with

their study. This is due in part to the fact that there has been such a great turn-over in personnel in church schools, and there are always a large number of new people each year to be considered. If the school is too small to offer several courses, thus making possible opportunities for new students as well as for those with more experience and more training, it is difficult to work out a sequence of courses in successive terms that is entirely satisfactory.

However, there are some good guiding principles. First, find out and attempt to classify the needs of the majority of the students who will enroll in the school. Second, select the courses which seem to meet the basic needs of the largest number of students. Third, experiment with arranging these courses in a logical order which would make possible a three to six year cycle so that students might have a well-balanced group of courses and still make steady progress toward a Certificate of Progress.

And the concluding paragraph has this to say regarding assistance to students:

In all cases very great care should be given in helping students to register for their courses, so that they can lay out for themselves a program of study and so that we make sure that each one knows exactly what is before him.[19]

The above indicates a clear recognition of the critical problems which exist. Local deans and inexperienced students can scarcely be expected to exercise in all cases seasoned judgment in the arrangement of both annual programs and long-term cycles. Such tasks belong rather to experts in education, who should be able to work out clearly defined schedules for various purposes, which combinations might act as practical guides to both deans and students. While there will always be difficulties in adjusting to local situations, it would seem that the schools first need "patterns" to go by, or something to adjust.

It is therefore gratifying to note a start in this direction through the publication of a leaflet late in 1948 entitled *Begin With These* —an attempt to suggest a few courses with which an individual or a Leadership Education committee may want to begin. It is stated that it is desirable to preserve the flexibility of the Certificates of Progress while recognizing the need for guidance and attempting to meet it.

As for the provision of advisory assistance, it is probably safe to say that all New York schools made some effort to supply persons

[19] ICRE, *A Manual for Deans*, pp. 4 and 5.

who could help registrants select their courses, but the proportion of workers was so small and the registration so hurried that comparatively few individual conferences could be arranged.

Therefore, regarding the matter of specified groupings of courses, and advisory assistance therewith, present provision must be regarded as inadequately meeting the criteria established in these areas.

Relation of Content to Its Use

We have discussed the matter of combining courses so that a meaningful pattern of significance to the student may be achieved. However, a much deeper and more serious problem exists in the present plan of the Standard Leadership Curriculum. Before any effective combination of courses can be arranged, it is manifestly necessary that the courses themselves be so constituted that the student finds it possible to gather up those which relate specifically to a given age group or interest.

Subject matter, or material of any kind, cannot be effectively taught "in general"; it must be presented from a point of view and learned in relation to its use. Experience shows convincingly that whatever content a learner is able to acquire "in general" can only with great difficulty be made useful in a "particular" teaching situation. Admittedly, it does not become a significant possession and asset for the learner—neither can it hold value for others—until he is able to present and use that content in a given situation.

If any fruitful combination of courses is to be effected in Leadership Education Schools, courses in Bible, Church History, Psychology, Teaching Methods, and Materials will need to be offered according to some means of subdivision and not in an over-all subject-matter approach. For instance, from the standpoint of the teacher's classroom requirements, the Bible is not likely to be immediately usable when considered in such large portions as those indicated by the course entitled "The New Testament: Its Content and Values." But if courses were offered under such possible heads as "The Bible for Primary Children," "The Bible for Juniors," "The Bible for Intermediates," and so on, then teachers might hope to acquire material related to their immediate teach-

ing interests. And for teachers of adults, or for persons working in the church but not interested primarily in the teaching function, the Bible in relation to any one of a large number of social problems or current situations, clearly and closely defined in statement, ought to hold more real meaning and promise than any general course could possibly do.

As for the program in the New York schools in 1945, inquiry showed seventy-five courses offered in the ten enterprises, selected from the Standard Leadership Curriculum in the following proportions:

From Group I there were four courses from Section 1, "Religion in Personal and Social Life." (Appendix, Table 11) The following description of "Personal Religious Living," No. 110b, is typical of the "general" approach of all:

> What habits of worship, prayer, meditation, and other religious practice a person should follow, and how he should conduct himself in his daily experiences if he is trying to live a personal Christian religious life are considered in this course.[20]

Thirteen courses were taken from Section 2, "The Bible and Other Religious Literature." (See Chapter V, pp. 55–56, for description of courses on the Old and the New Testament, both "general.")

There were two courses from Section 3, "The Church," of which the following provides a sample description:

133b—The Church and Social Action

> Discussion may deal with such problems as the importance of both individual and group concern for social redemption; the methods of social action now employed by church groups; other effective activities in which the entire church or its representatives may enlist; and guidance for making specific plans for social action.[21]

Seventeen courses were selected from Section 4, "Psychology and Method for Church Leaders," four on "How to Understand Our Pupils," five on "How to Teach in the Church School," four on "Christian Worship," and one each covering "Music," "Books and

[20] ICRE, *Standard Leadership Curriculum, Second Series Courses,* Educational Bulletin No. 502, 1946 Edition, p. 13.

[21] *Ibid.,* p. 16.

Magazines in Religious Education," "Child Welfare," and "Creative Activities." All of these courses are "general" courses without any strict and limited reference to the use to be made of the material by the large numbers of teachers who continuously enroll for these subjects. Clearly the attempt is to provide an over-all consideration of a given topic, covering all ages of the Church School. The following will serve to illustrate:

144b—Christian Worship

> This course deals with such topics as these: The value of worship to the individual; the relationship of one's understanding of God to the experience of worship; the relationship of worship to the enrichment of personality and to our part in building a Christian social order; how to plan formal or informal worship for different age groups, or ungraded groups, and how to select the stories, hymns, music and other elements in a total program of worship for a church.[22]

Of the thirty-nine "division" courses given in 1945, seventeen were from the Children's Division, with seven in the general divisional courses and ten in the various departments. Sixteen were in the Young People's Division, with ten divisional and six in the departments. (For description of one of the divisional courses, No. 310b, "Understanding Youth," see Chapter V, p. 57.) Two courses in the Adult Division, one in Leadership Development, and three in Administration, made up the total of thirty-nine.

The divisional courses offer subjects of "general" interest, not unlike those of Group I but pointed toward an indicated age-span. Course titles include "The Children We Teach," "The Growth of Christian Personality During Childhood," "The Use of the Bible with Children," and similar topics. But Group II covers all Church School departments from the Nursery through the Junior, ages 3 to 11; and Group III covers everything from the Intermediate to the Adult. It is consequently clear that these divisional courses are still far from being specifically applicable to a given age or purpose.

We have, therefore, a picture of thirty-six (or 48 per cent) completely "general" courses (nineteen in content and seventeen in psychology and methods), and thirty-nine (or 52 per cent) "divi-

[22] *Ibid.*, p. 19.

sional and departmental" (the former numbering seventeen and the latter twenty-two). Clearly, the New York schools have followed the conventional pattern—courses to master content; courses on psychology; courses on various kinds of teaching processes and materials for broad divisional groups; and, lastly, courses by department. All are presented as separate and distinct units, with little opportunity for interrelation between groups because of the lack of definite orientation to limited areas.

Even if specified groupings were seriously attempted, or advisory systems widely established, some far-reaching changes would have to be made in the setup of the curriculum before much could be accomplished toward the goal in mind.

Another method utilized in general education, through which content is integrally related to its use, is the unification within single courses of all the elements which ought to be considered from the point of view of a given interest. Analysis of the New York program revealed that only two courses (both First Series) offered a single unit per department which attempted any such integration of content, psychology, and methods. And the ICRE plan itself gives evidence of only seven, or 4 per cent of the total number of courses in both Series, which are so arranged.

It seems, therefore, quite safe to say that the design of the entire program is not such as to satisfactorily meet the established criterion—that there must be some scheme for binding together a variety of separate courses into a meaningful pattern which fits the needs of the student.

In an effort to check the objectives and design of the curriculum as offered against the desires and "felt needs" of those on the "receiving end of the line," a questionnaire (Appendix, A-3) was addressed to all students, requesting that they indicate the reasons which prompted them to register for the courses they selected. It will be seen from the tabulated results (Appendix, Table 14) that, in "methods" classes, while 68 per cent of the students registered to secure help with those methods grouped under "Aids to Better Teaching," 26 per cent of the students registered in order to gain "General Information Regarding the Subject," and 6 per cent were seeking "Personal Assistance in Religious Problems."

In "content" courses, only 38 per cent of the students registered

for the purpose of securing "General Information Regarding the Subject." Rather, 51 per cent were seeking "Aids to Better Teaching," while 11 per cent desired "Personal Assistance in Religious Problems."

There should be considerable significance in the fact that in methods classes they desired so large a proportion of general information, or content, and that in content classes they hoped for half the emphasis to be placed upon methods. It would be difficult to find a clearer demand for the interrelation of "content and methods."

In a further effort to ascertain whether the various courses offered were meeting the wishes of the students, another question (Appendix, A-4) asked what subjects they would like to have included in the next programs of their Leadership Training Schools. Of the total demand (Appendix, Table 15) 36 per cent was for more courses on the Bible; 11 per cent was for "Religion in Personal and Social Life"; 6 per cent was for courses about the Church —total 53 per cent in content areas. Twenty-six per cent of the demand was for courses in general psychology and methods; 14 per cent was for strictly departmental methods, including all groups from the Nursery through the Young People's division; only 7 per cent was for work in Adult areas, including all divisions of the same—total 47 per cent in methods.

There is thus considerable indication that courses which deal with departmental methods only are not enough. Apparently the outstanding request is for "content," but when this request is viewed in relation to the results of the questionnaire previously reported (Appendix, Table 14), we must conclude that what is really wanted is content so interrelated to methods concerning its specific use that the combination will hold real significance for the purposes of the learner.

It should in all fairness be said that the observer saw many classes—more in "methods" than in "content"—wherein teachers were incorporating into their teaching pattern every possible consideration of all elements involved, integrating them with skill and effectiveness as conditions allowed.

Such a process was especially noticeable in one of the other training projects of the city, also accredited by the ICRE—that

of the Daily Vacation Bible School. Students not only considered methods and materials related to the subject matter of the program but carried out in class various activities through which they learned to do the things which they expected to present to their pupils later on. Further attempt was made to relate the program definitely to the needs of the students through divisions in all basic courses to accommodate those who would be teaching for the first time, those with a little experience, and those with many years of experience.

Another project conducted in Harlem, under the auspices of City Missions, was unique in being the only enterprise observed in which definite limitations were placed on student registration. It was conducted specifically for girls in their teens who met together for two hours each week over a period of six months for training directly related to the work they were doing in their respective Sunday School classes. There were naturally no problems arising from a wide range in age, educational background, or teaching experience, which situation contributed very definitely to a superior piece of work. Records show that at least 60 per cent of the students trained through this channel continue to serve in their churches in some significant capacity of leadership.

So far as the ten interdenominational schools are concerned, it must be said that they reflect with all accuracy the design of the ICRE plan itself, which does not provide for any real or effective interrelation and integration of content, psychology, methods, and materials, either through adaptation of each topic to a given age level so that a well-rounded selection and combination may be made, or through unification of all significant elements within single courses.

Relation of Course to Actual Task of Leadership

This study has maintained that the processes of training for *beginning teachers* should provide for a close tie-up of theory and practice through laboratory school or field-work experience. In the area of assistance to *experienced workers,* there is a corresponding need—that the classroom provide opportunity for students to present their own problems and "work out their own salvation" through the stimulus and assistance of the group.

A curriculum in which "content" is not closely linked with its use is not likely to result in a truly fruitful relationship to the actual task of leadership. Likewise, the extremely large groups in which "content" is presented chiefly through the lecture method, and the heterogeneous class groupings which include every extreme of qualification, do not offer a promising situation for classroom accomplishment. If, instead, it were possible for a limited number of persons to sit down as a group to consider a problem admitted in its general characteristics to be common to all, and if they could bring to bear on that problem the combined offerings of content, psychology, methods, group experience, and the teacher's professional ability, then the "course" might be said to bear vital relationship to the actual task of leadership.

General education has made considerable progress in recent years in a process of this sort, comprehended under the term "workshop." Experimentation has yielded most satisfactory results, and the process is rapidly gaining ground as an effective in-service training procedure.

The first principle of a workshop is that it must be based upon the problems, needs, and interests of the participants.[23] Each member puts down in writing one or two professional problems or interests upon which he intends to concentrate during the course of the workshop. Groups are formed and meet to the extent that their members discover a common interest and find it helpful to share their findings and experiences toward the solution of a common problem. There are no formal classes or courses and no regular work except work related to the student's problems.

Inasmuch as workshops are by no means laissez-faire institutions, the second principle is that each participant is expected to do his utmost to solve his own problems or contribute to the group project. The trouble is said to be not to get the students to work but to keep them from wearing themselves out through overwork. The knowledge that the group is expecting a person to produce a highly commendable piece of work, and will be waiting at the end of the workshop to learn how it has developed, is an additional spur—if one is needed—to the putting forth of every effort by

[23] For a fuller description see *The Workshop,* by Paul B. Diederich and William Van Til, from which this summary is drawn.

each individual toward the accomplishment of the task in hand.

A third principle is that a workshop must exemplify the principles of democracy, every step in the program of each group project being planned either by the group as a whole or by a committee whose proposals are always subject to the approval of the group. Staff members are clearly important, but their function is to advise, stimulate, and suggest as they are able and have opportunity, not in any case to dictate processes or make "assignments."

Two results are particularly observable. Persons who attend workshops return home as really changed people, often to make over a school from top to bottom, not merely to teach their usual courses in the same way they had taught them before. The second is that they put into practice the things they actually did in the workshop. "If the program had been genuinely democratic, the teachers put democracy into practice in their schools. If they had had a creative experience in the arts, many of them began using the arts in their own classes. The sum total of the changes observed was a new orientation in education and a new interest in the possibilities of teaching."[24]

In further consideration of the role of democracy in group work, the account of Alex Bavelas concerning an experiment aimed at testing the adequacy of certain methods for rapid retraining of leaders holds real significance. Three pairs of subleaders were selected from a certain W.P.A. project, these pairs being carefully equalized on age, length of time with W.P.A., length of time on given task, rating of technical skill, rating of leadership ability, and as far as possible on the relevant factors in their life history. One from each pair was used to form the control group, and one to form the experimental group.

These persons were with one accord unhappy and insecure in their responsibilities on the playground and in the craft classes over which they had supervision. They did only what they were paid to do, and the morale was low. They were not unfriendly to the children, but used chiefly authoritarian methods of direct control, following a uniform pattern in dealing with each child. There were definite indications of apathy, worry, and a sense of drudgery in all they did. And among the children there was no

[24] *Ibid.*, p. 12.

group spirit; each child worked alone in his crafts classes; and there was heavy "turn-over" in group registration.

In the rapid retraining of these leaders, it was the intention that the trainees should be able to make use in their later work of their personal experiences as members of a democratic group during training. The trainer, therefore, had to exemplify the type of leadership the trainees were endeavoring to acquire. Although he had a definite program in mind, the particular course of each meeting was never predetermined. There was no systematic series of "lessons"; in many cases, the group made its own way and developed the specific techniques required. Aspects of the program covered:

Attitudes versus Techniques: underlying principles rather than a "bag of tricks."

"Sensitizing" the Leaders: clarification of concepts regarding the qualities a leader should have.

Broadening and Restructuring the Goal Region: integration of objectives, leading the group to see, for example, that "entertainment" and "good discipline" are best achieved in an atmosphere of high interest.

Development of Techniques: through observation of trainer as he led the group; through observation by the trainer of the trainees at work; and through clinics held each afternoon on the affairs of the day.

Integration of Work with Broader Social Objectives: values for the child as an individual, and values for the community and society at large.

Sensitivity of Morale to Leadership: realization of the degree to which the leader can influence the character of the group.

Bavelas reports that after only a few days the trainees showed evidences of heightened interest whereas at first they had been most skeptical, and that after three weeks they had definitely changed from a "very low" to a "very high" level of morale. Furthermore, the change in the children's groups led by the trainees paralleled very definitely the change in the morale of the leaders, being immediately reflected in such matters as high consistency of membership, new levels of productivity and group participation, new interests, new organizations, more members, and so on. He says,

The leaders who were used as subjects had been poor leaders for years, and they changed in the short period of three weeks into very good leaders. Although the importance of personality in leadership cannot be denied, the limits it imposes are less hard and fast than commonly supposed. The experiment shows, on the other hand, that attitudes, techniques, and morale are decisive for leadership, and that by changing a person in these respects one can change his effect as a leader.[25]

In view of the proven effectiveness of this type of group work, it is gratifying to recall that the ICRE has in recent years developed a Third Series in the Standard Leadership Curriculum, built around the principles of the workshop as effectively used in general education. The distinctive features of this Third Series as compared with the First and Second are the following:

1. The Third Series courses provide an opportunity for workers to make a more intensive and detailed study of fields of work in which they are most interested. This may be done by concentration in some one area of study, such as children's worship, or the use of art in religious education; by taking a number of courses in the same general field, such as the Bible, or work with young people; or by studying in detail some aspect of a theme or method which Second Series courses have allowed them to cover only to a limited degree, such as some limited phase of church history, or use of the project method in teaching.

2. Each student individually, as a member of a committee, or with the class as a whole, shall be required to carry through a practical project related to the work that he is doing in the church.[26]

In addition to the above, there is a requirement not found on the other two levels—a prerequisite for enrollment. While there are sundry allowable qualifications, there is the firm statement that "to enroll in a Third Series course a student should hold a Second Certificate of Progress or have an equivalent."[27]

It is possible that the ICRE plan shows a bit more artificiality than the workshops in general education. The curriculum provides an outline of courses following the same pattern of groups and sections, with the same headings, as those in the First and Second Series courses. The emphasis is truly upon more intensive study, made possible because of acquired background and ex-

[25] Goodwin Watson, editor, *Civilian Morale*, p. 163.

[26] ICRE, *The Standard Leadership Curriculum, Third Series Courses*, Educational Bulletin No. 503, p. 2.

[27] *Ibid.*, p. 5.

perience on the part of the students; and the study is clearly to be related to a given task. Yet one senses that there may be lessened emphasis upon the presentation by the student of an urgent problem which he wishes to work out, and more given to the mere finding of a project which can be done in connection with a course which itself receives the major emphasis. However that may be, the whole movement seems a decided step in the right direction.

Unfortunately, perhaps because of inadequate publicity and promotion, this Third Series is all too little known. In New York City with its rich resources in faculty and community, no Third Series course was given in the interdenominational schools in 1945. However, by the year 1948 two courses on this advanced level were offered in Central School, Manhattan, with reportedly gratifying results.

It is interesting to note that in 1945 the Baptist School in Brooklyn, for Negroes, was doing work independently on a level corresponding closely to the Third Series of the ICRE plan. In speaking of it, the director said that all advanced students had to have a "B" average, plus field work of high quality. Graduate theses were required, covering creative religious education in some actual situation, with analysis of needs, statement of aims, outline of program, and so on. Students were closely supervised and were required to report regularly to the committee in charge, which read the theses and gave the students oral examinations as well.

At the same time, a project in the nature of the "clinical" approach, but involving much leadership education, was conducted by the Baptist Educational Center in Harlem. Deputations of professional workers—two in Children's work, one in Young People's, and one in Adults'—visited a large number of churches in 1945, spending from three to ten evenings in each location. In many instances an inspirational speaker was also included in the group. A total of 685 leaders and Sunday School teachers were contacted and assisted throughout the year. The first consideration in each case was in the nature of a diagnosis of local ills, subsequent meetings being given over to recommendations designed to assist in the "cure." Theory was thus combined with

actual practice within a given local situation in a "down to earth" manner which proved highly effective.

Aside from their direct value, these meetings were regarded by the Center as also providing a groundwork in which students could be made ready and later recruited for the Harlem Interdenominational School.

As for the Third Series courses in the ICRE plan, it is doubtless true that many communities cannot supply the necessary elements for a real workshop in which students present and work out their own problems. But the essence of the workshop idea, which builds its consideration around the actual teaching situations and the very specific problems of small groups of persons who are gathered together because of their recognition of a common and sharply defined interest, holds very real possibilities which should be more widely explored.

A different type of textual material would need to be made available, as textbooks designed for the logical development of subject matter only would hardly be applicable. The introductory process would hold many difficulties, but trained and capable persons could doubtless be found who would produce the needed materials and work out plans to meet the demands of persons already advanced in training and already carrying significant leadership responsibilities.

Adaptation to Changing and Emerging Needs

Whether or not we wish to believe with Heraclitus that the key to understanding the universe lies in the acceptance of the philosophy of "change," it is necessary to recognize that varying and successive periods of prosperity, depression, war, and "cold war" bring with them corresponding changes in the problems and needs of most persons. Any attempt to serve these needs must therefore take into consideration this quality of flux.

Educational "courses," particularly, become irrelevant over a period of years, and while certain "truths" will always be "true," the manner of their presentation and the degree to which they serve emerging needs become increasingly important. To cite one area, the process of training older youths and definitely mature adults for specific, unaccustomed, and urgent tasks has received,

because of the war, an amount of emphasis which it doubtless would not have received otherwise. Adult education has come to the fore in recent years, and the processes which it has verified are widely recognized. The range of "learning interest," formerly regarded as chiefly confined to children, and the importance and possibilities of the longer "age span" ought surely to bring to pass corresponding changes in program emphases.

Therefore, any Leadership Education curriculum which would attempt to train adults for the tasks of Christian leadership must be expected to show an awareness of the demands of the contemporary scene, and to provide for the new emphases which the people require in their efforts toward Christian living.

Believing that evidence of this awareness on the part of curriculum builders ought to be reflected in a specific and practical manner through changes in catalogue listings over a period of years, the writer checked the First Series curriculum of 1946 against that of 1938, also that of the Second Series of 1946 against that of 1941, with the following results.

In the *First Series* only two courses show any additions to the descriptions thereof. No. 231a, "Teaching Beginner Children," replaced a subhead entitled "a place for the beginners" with "parent and teacher cooperation"; and No. 241a, "Teaching Primary Children," replaced a similar subhead with "home and church cooperation with primary children." With a replacement of only two subheads in the entire catalogue, it can be safely said that there was no significant change in description of First Series courses over the eight-year period between 1938 and 1946.

There were, however, eight new courses, as follows:

114a	The Christian Bases of World Order
124a	Introduction to the Bible
213a	Teaching Nursery and Beginner Children
411a	Adult Education in the Church
413a	Men's Work in the Local Church
414a	Women's Work in the Local Church
415a	Planning for Young Adults in the Church
423a	The Home and Church Work Together

Course 311a, "Teaching Youth," now has three developments under other headings—"Teaching Intermediates," "Teaching Sen-

iors," and "Teaching Young People"—but these are only extensions of the same material and approach as in the basic course and cannot be considered as anything new.

Of the eight new offerings (see above), four courses—213a, 411a, 413a, and 414a—do not provide either recommended texts or Leader's Guides; it would seem, therefore, that they should not be regarded as more than titles indicating areas in which something ought to be developed. And certainly the remaining four courses cannot be regarded as substantially changing the established listing of the First Series curriculum over an eight-year period.

As for the provision of Leader's Guides, for the First Series, thirty-three of the fifty-one courses are now so supplied. In the 1946 catalogue, Guides are listed as available for five courses which had none in 1938, those added being for courses 210a, "The Children We Teach"; 231a, "Teaching Beginner Children"; 241a, "Teaching Primary Children"; 251a, "Teaching Juniors"; and 612a, "The Work of Church Officers."

On the other hand, the 1946 catalogue has dropped six Guides which had been listed as available in 1938. These were for courses 131a, "The Program of My Church"; 316a, "Christian Youth Building a New World"; 410a, "Improving the Adult Class"; 510a, "Enlisting and Developing Workers"; 611a, "How to Improve the Opening Services of Our Sunday Schools"; and 710a, "Volunteer Field Worker and His Work."

There may be some significance in the fact that all of those added, with one exception, were in the field of methods for teaching children, up to and including the Junior department, while all of those dropped, with one exception, were in the area of youth and adult work, an area in which developments in the educational realm have been recent and challenging, and often controversial.

Inquiry into the matter of recommended materials revealed more change. Twenty-four of the forty courses listed in 1938 showed a change of or addition to recommended textbooks when re-listed in the 1946 edition. Instructors were advised to check with the ICRE offices before selecting materials, as the lists there are kept up-to-date by annual revision.

The Second Series, or "b," courses present about the same picture as the First Series. There were no significant changes in course descriptions which the writer could discern. Eleven new courses were added, as follows:

113b Christian Stewardship
114b Christian Bases of World Order
125b Paul the Man and His Work
Special b (Experimental) Educational Evangelism through the Visitation Method
150b Teaching in the Weekday Church School
151b Teaching in the Vacation Church School
219b Music and Children of the Church
313.1b The Young People's Society Program
314.1b The Advisor or Counselor of Youth
314.2b Group Work with Young People
620b Curriculum in Christian Education

Six of the above do not carry recommended texts, but all except two have Leader's Guides; consequently they may doubtless be regarded as bona fide "new courses."

Course 315b, "Guiding Youth Groups in Specific Projects," was expanded in the following manner:

315.1b Youth and Personal Religious Living
315.2b Youth and Worship
315.3b Youth and Drama
315.4b Youth and Recreation
315.5b Preparing for Marriage and Home Life
315.6b Youth and Our Economic Life
315.7b Youth and Missions
315.8b Youth and World Peace
315.9b Youth and Liquor Problem
315.10b Youth and Interracial Fellowship
315.11b Youth and Evangelism
315.12b Youth and Government

Only two of these carry recommended texts and none has a Leader's Guide, although it is suggested that for several the Youth Action Pamphlets of the United Christian Youth Movement might serve as substitutes. These courses would scarcely, in the writer's opinion, qualify for inclusion as "new courses."

As for provision of Leader's Guides, the following new ones, twelve in number, were added:

111b My Christian Beliefs
133b The Church and Social Action
140.1b Christian Evangelism
142.1b Use of Art in Christian Education
142.5b Story Telling
142.6b Use of Visual Aids in Christian Education
144.1b Use of Music in Christian Education
211b Guiding Children in Christian Growth
216b Use of Bible with Children
217b When Little Children Worship
218b When Older Children Worship
612b How to Organize and Administer the Weekday Church School

But twelve Leader's Guides were also dropped from the 1946 catalogue, as follows:

132b Church and Social Work
145b Church and Family Welfare
214b Missionary Activities in Program of Christian Education for Children
319b My Life Work
333b Church's Program for Seniors
334b Teaching Seniors
343b Church's Program for Older Young People
344b Teaching Older Young People
414b Resources for Adult Education
421b Techniques in Leading Parent Groups
422b The Church Promoting Christian Family Life

It will be noted that all Leader's Guides added, except three, were in the field of methods for teaching children, up to and including the Junior department. All of those dropped, except three, were for the Intermediate department and above. The reason for this is debatable. It may rest in the fact, previously indicated, that teaching processes for youth and adults are not as "settled" as those for children, and that materials and plans produced for them might not be applicable for any length of time. But it seems more likely that the Standard Leadership Curriculum only reflects the decline in areas of youth and adult work within the Church Schools themselves, with correspondingly fewer persons interested in working with these groups and in taking courses to assist them in their tasks.

As to materials and texts, there was less evidence in the Second Series than in the First of an effort to revise or to add to previous

recommendations, only twenty-six courses being so affected. This figure represents about 23 per cent of the total number in the Second Series, as against 47 per cent for the First Series, materials for which underwent some kind of revision.

In any case, we have a picture in which, over an eight-year period, the First Series added only four really new courses and five new Leader's Guides, and dropped six Guides. In five years, the Second Series added eleven new courses and twelve new Leader's Guides, but dropped twelve Guides. Despite a better effort to revise or recommend new texts for existing courses, it can scarcely be said that there has been any basic change in the First and Second Series of the Standard Leadership Curriculum as regards courses offered, or description of approaches and purposes therein. Attention has been called in another section to the development of the Third Series and the promise which it holds for fruitful training; but, as stated, its use is as yet so limited as to affect only slightly the generally static condition of the curriculum as a whole.

However, in New York City there is considerable evidence of an effort on the part of planning committees to meet the needs of the times through the development of "special courses." The writer feels that recognition should be given to the effort of the Harlem School to provide courses which are challenging and significant, and to keep its programs in line with the "progress of the times." Following are examples of courses offered during the years 1940 to 1948, which will serve to illustrate the general trend. Descriptions are from program bulletins.

1940 "Methods of Teaching the Bible to Children in a Child-centered School."

1941 "Religion in a World Crisis."

"Creative Teaching for Creative Living." (Special) Seminar in Religious Education. (This course will include a systematic study of the underlying principles of Christian Leadership; a survey of present-day trends in Religious Education; a critical analysis of existing materials and methods in the modern Church School; a study of specific projects, practice teaching and supervised field work. This Seminar will be limited to twenty, and students who do not have time to do field work and practice teaching should not apply.)

1942 "Responsibility of the Church in Laying the Foundation for a Just and Durable Peace."

1943 "Missionary Education in the Church in the Post-war World."

1944 "Understanding Youth in War Times."
"The Gang." (This course will attempt to discover the sociological and psychological factors which lead to the development of the street gang; and it will endeavor to discover ways of utilizing the power of the gang for constructive purposes.)

1945 "Combining Church Work with Child Welfare Agencies in the Treatment of War-time Behavior Problems of Children."
"The Church and the Returning Soldier."
"What Is the Church Doing Today and What Is Its Next Move?"
"The Problem of Juvenile Delinquency and the Church's Responsibility."

1947 "Cooperation Among Community Religious and Character Education Forces."
"Creative Religious Education." (This is a laboratory course and will be limited to twenty-five. Students desiring to register for this course must consult the Dean before registering.)

1948 "Christianity, Communism, and Democracy."

Other schools also show commendable effort. In 1945 Central School, Manhattan, offered a course entitled "The Church in Today's World," listing the following considerations:

Is political pressure advisable for the Church?
Is political pressure possible for the Church?
Can the races of men learn to live together?
There are things the Church can do.
Understanding the labor leader's vision.
The Church's mission in social conflict.
The Church and cooperative economy.
What of a cooperative economy in our country?
Ways of social education in our churches.
What the Church can do for returning servicemen.

Other special courses on the same program included: "How to Become a Real Person in a Confused World"; "Ways of Educating Boys and Girls in Christian Brotherhood"; and "The Use of Creative Activities in Teaching Religion."

Special courses in Bronx and Staten Island schools included a lecture course on "Our Protestant Faith," with application to city, nation, and world, and a seminar on "Questions Christians Are

Asking Today," with reference to homes, habits, labor, other races and cultures, and attitudes toward world problems.

While these courses, with the four from Harlem School, add up to only ten in an over-all total of seventy-five, they nevertheless give evidence of an awareness of need and a commendable degree of effort toward meeting that need.

Summary and Appraisal

In the first consideration of this chapter, Provision for Beginning Teachers, it was pointed out that beginners do not ordinarily acquire necessary skills through the taking of courses alone. An experience covering a period of observation and apprenticeship should precede enrollment in a training class if the student is to enter with any sense of "predicament" or awareness of specific needs which will make the classroom consideration truly meaningful and productive. And unless an experience of practice teaching under guidance can parallel the presentation of "content and methods" in the classroom, the effectiveness of the latter becomes increasingly open to question.

Such relation of theory to practice has been worked out in many educational enterprises through the well-known methods of the laboratory school or through the provision for field-work experience in a variety of forms. Yet New York Leadership Education Schools are shown as making no provision therefor except for a few scattered opportunities for observation. The attempt is rather to provide courses on an elementary level (the First Series courses of the Standard Leadership Curriculum) purportedly designed for the needs of "those persons just beginning to develop as leaders." But there is actually very little difference between the First Series and the Second Series courses, the time element alone being of any real significance. The effort is clearly to "adapt" the Second Series to "elementary" use without making any real change in content or approach. In any event, the character of the class groupings, resulting from the lack of basic selection of students at registration, would render impossible any single approach toward a given level, elementary or otherwise. Furthermore, schools are established almost entirely on either a First Series or a Second Series basis, with few "mixed" programs from which

students may select one level or the other, as their needs may indicate.

In this situation students indicated on questionnaires a clear desire for additional help. "Opportunity to observe others in demonstration or laboratory classes" was at the head of the list (36 per cent), closely followed by the desire for "supervision—including personal coaching, observation, and assistance in classroom teaching" (27 per cent), all obviously part and parcel of the laboratory or field-work approach.

The faculty members who made suggestions in this area (31 per cent) likewise placed these two groupings at the head of their list of recommendations, giving them equal status in the number of their requests.

More than half of the denominational directors of educational programs for the New York area indicated in interviews that they do not regard the Leadership Education Schools as fitted for the purpose and needs of *beginning* teachers, maintaining that much preliminary work needs to be done before students can profitably attend formal classes.

We have seen, however, that despite the favorable opportunities in New York City to develop the laboratory or field-work method, or both, the schools have continued merely to present courses for beginners in the traditional manner of the last quarter of a century. The reason for this is believed traceable to the national plan itself, which gives no other provision for beginning teachers. While it is true that certain critics within the movement recognize the need for directly related experience and advocate it as a desirable supplementary process to be used whenever possible, they have thus far made little actual progress toward building the *curriculum for beginners* around and in direct relation to the operation of a laboratory school or provision for field-work experience.

The second general consideration, courses for experienced workers, was based on the criterion that whenever a large number of separate courses are offered, in the fashion of a graduate school, there must be some design for binding them together in a meaningful pattern. A commonly accepted method is that of stated specification, usually in the school catalogue, of the courses which

must be taken to meet a given purpose or degree. Experts in education make up these requirements, and the students who follow them have reason to believe they will arrive at a combination of subjects which will at least approximate their needs. In many schools specially qualified members of the faculty consult personally with the students at the time of registration.

In the New York interdenominational schools the only evidence of an attempt in this direction is provided through the plan for Certificates of Progress—First, Second, and Third. While it is a rather slow process to earn these in small schools which present limited programs, the real drawback lies in the fact that the requirements are so broad (a certain number of general and a certain number of divisional courses) that they provide no real guidance to the student or guarantee of a well-rounded program.

It is evident, therefore, that the plan of the ICRE, of which the New York schools are accredited examples, does not make adequate provision for encouraging the students to pursue a specific program of study which will be integrated and truly meaningful in its totality.

A deeper problem remains, however. A further criterion for effective leadership training is that content of any kind should be presented in relation to its use. In the present consideration this would mean that content courses ought to be so subdivided that material is prepared and presented with reference to specific age levels. With such a plan it would be possible to select content (heritage), psychology, methods, and materials so that all would be applicable to a given purpose and form a combination of courses which would hold real significance.

In the New York schools there were thirty-six completely general courses, seventeen only partially related to a given age, and twenty-two departmental. Since all were separate and distinct units, there was little opportunity for interrelation between groups because of the lack of orientation to a limited and defined area.

In general education another means of integration consists of unification within single courses of all the elements which ought to be considered from the point of view of a given interest. Clearly, subject matter, psychology, methods, and materials bear intimate relationship to one another in any effective teacher-train-

ing process, and to present them in unrelated courses is but to jeopardize the results.

Analysis of the Standard Leadership Curriculum shows that only the departmental courses of the First Series evidence a stated attempt to combine all the elements in one presentation per department. But there are only seven such courses out of a total of 162 in both Series; and of the seven only two were offered in New York in 1945.

With regard to this issue, the students gave indication on their questionnaires that in all courses, whether content or methods, they registered with the hope of receiving a combination of both. And, through the earnest efforts of many good teachers, they did actually receive a rather wide presentation of the essentials within given areas, particularly in methods courses.

However, it is clear that the ICRE plan itself does not make adequate provision for integration of the curriculum—through guidance regarding a proper combination of courses or through the relation of content to method (by means of divisions according to age groups, or integration within single courses of all pertinent elements). The curriculum can scarcely be said, therefore, to meet either the established criteria or the expressed need of the students at this point.

The next section of this chapter was concerned with the relation of Leadership Education courses to the actual task of leadership. It was pointed out that the present setup of the curriculum (as regards the First and Second Series courses, those most in use), the large classes, and the heterogeneous class groupings form a combination which makes very difficult any close adaptation to the specific needs of the students. However, analysis shows that the development by the ICRE of the Third Series courses, closely patterned after the workshop in general education, may be regarded as a very definite step in the right direction.

The chief characteristics of a workshop are that it is based upon the problems, needs, and interests of the participants, and that each person works out his own solution to his own problem in a truly democratic fashion which allows complete freedom and initiative to the individual yet provides the support and assistance of the group as desired.

The Third Series of the ICRE Standard Leadership Curriculum, built around the principles just designated, thus represents the line along which the best approach has been made toward effective training. It provides for "learning by doing," for prerequisites for enrollment, for democratic processes, and for the actual working out of a project of immediate interest in the experience of the student. Yet, in New York City, where it might well be promoted, the workshop has received only a minimum of attention. In 1945, no Third Series course was given in interdenominational schools, but since that time a small amount of experimentation has been done, with results reported as "most encouraging." The plan holds definite promise of real worth as soon as it is sufficiently publicized and put into general operation.

Regarding the manner in which the ICRE Standard Leadership Curriculum reflects changing and emerging needs, analysis revealed little variation in the listing of courses or suggested approaches over an eight-year period (except for the Third Series, not as yet in general use). A better attempt was evident in the revision of recommendations for texts and materials for existing courses. It should be noted that New York schools have shown considerable initiative in providing "special" courses suited to contemporary issues and the corresponding needs of the students.

We have seen in the foregoing the evidence of a curriculum built around the presentation of *courses* in community schools, with little provision for direct and first-hand relationship to actual *practice*. Inquiry into the New York enterprises—concerning (1) the availability of laboratory school or field-work experience for beginning teachers, (2) specific and required groupings of courses to provide significant coverage of the student's teaching needs, (3) relation of content to use, (4) relation to actual task of leadership, and (5) adaptation of curriculum to changing and emerging needs—has revealed that the schools do not acceptably measure up to the criteria established in this study. And inasmuch as the New York schools are fully accredited examples of the national plan of the ICRE, it must be concluded that the plan itself is not organized to meet the standards agreed upon by educators generally as most likely to produce fruitful results.

Chapter VI

FACULTY

There are probably few persons who would not agree that in any classroom situation it is the teacher who is by all odds the most important factor in the teaching process. Consequently, in Leadership Education Schools the provision of a faculty competent by training and experience to guide adult students in a growing understanding of their leadership problems, and in the development of specific skills necessary for dealing with these problems effectively, becomes an issue of primary concern.

While varying types of schools demand varying qualifications of their teachers, there are certain general criteria which are recognized as applicable in any educational project. Among these, certain basic considerations may be indicated.

Knowledge of Subject Matter, Professional Training in Education, and Related Experience

Undoubtedly a foundational requirement for any teacher is that he be well grounded in the content material of his own field, since no educator can possibly inspire confidence when lacking academic ability himself. And a close second may well be professional training in education so that he may possess the necessary skills for successful teaching. However, knowledge of subject matter and professional training in education do not of themselves make a well-rounded teacher, but must be augmented by the seasoned and analyzed experience which comes from working in real situations. It is surely true that "teaching is much more vital when the one who teaches has had a part in discovering and in organizing the subject matter to be taught."[1]

[1] American Council on Education, *Major Issues in Teacher Education,* Vol. II, No. 4, Sec. 1, February, 1938, p. 27.

These three specifications appear repeatedly in lists of qualifications for teachers, in one wording or another, as for example, in the following summary by Evenden and Butts:

Ingredients of Good Teaching

1. Familiarity with the organized bodies of knowledge.
2. An operating educational and social point of view.
3. An understanding of what children and adolescents are like and how they learn.
4. An introduction to actual teaching situations.[2]

Another authority similarly states the qualities commonly associated with teaching success as intelligence, knowledge of subject matter taught, personality, health, and professional information.[3]

Because these three specifications—*knowledge of subject matter, professional training in education,* and *related experience* —are so widely admitted as basic in all teachers' qualifications, inquiry was made regarding the status in these areas of fifty-three of the sixty-four regular teachers of the ten interdenominational schools studied. While the possession of degrees does not necessarily indicate broad academic attainment, it is probably the most acceptable objective measurement available and may be regarded as adequate for our use. The kind of degree should indicate whether training in "education" is a major element therein. The results (Appendix, Table 16) show the following:

Academic Degrees

Doctor of Philosophy	7
Doctor of Education	1
Doctor of Theology	2
Doctor of Bio-Psychology	1
Master of Theology	1
Master of Arts	14
Master of Religious Education	7
Bachelor of Divinity	16
Bachelor of Arts	10
Bachelor of Science	1
Bachelor of Music	1
49 persons	61 degrees

[2] See *Columbia University Cooperative Program for the Pre-Service Education of Teachers,* p. 37.

[3] See Helen Walker, editor, *The Measurement of Teaching Efficiency,* p. 88.

It will be seen that of the teachers of the fifty-three classes covered only four did not possess college degrees; and the writer finds it an interesting commentary on the value of "work experience" to learn through personal observation and through reports from students and teachers that at least two of these four persons are "tops" in their fields, having attained marked ability and prominence through years of experience in their special areas.

The group of forty-nine persons possessed a total of sixty-one degrees, twelve holding two degrees each, in differing fields. This was particularly the case with ministers holding the degree of Bachelor of Divinity, three of whom also had the degree of Master of Arts and four the degree of Master of Religious Education. Eleven persons had Doctor's degrees, twenty-two had Master's, and twenty-eight had Bachelor's.

As to professional training in education, only eight degrees were definitely in that field.

Regarding the teachers' background of experience, inquiry was made as to their professional status or the work in which they are actively engaged, in an effort to learn whether the "theory" of their academic degrees had undergone testing in actual life situations. The results (Appendix, Table 16) were as follows:

Professional Status	
Ministers	12
Directors of Religious Education	6
Specialists in Religious Education	10
Executives in Religious work	10
Professors	8
Others	7
Total	53

It will be seen that sixteen persons were actively engaged in the field of religious education as professional directors or "specialists," the latter term indicating persons who have become proficient in one or two areas through continuous work therein and who can be called upon to teach in their given fields. Ten others were executives and directors in such areas as the New York City Mission Society, Girls Friendly Society, New York Presbytery, Baptist Educational Centers, and Juvenile Welfare Council. Eight were professors in theological schools, and twelve were ministers,

of whom four, as indicated above, had degrees in religious education.

The writer feels justified in concluding from the above data that the faculty stood unusually high in the matter of academic attainment, and while not many of them had degrees in "education," their present positions would indicate an impressively high percentage of actual experience in the areas in which they were teaching courses in the Leadership Education Schools of New York City.

Educational Philosophy and Teaching Approach

Any adequate evaluation of a teacher must include what may well be the most important factor of all, namely, a consideration of the educational philosophy under which he operates and his consequent approach to teaching.

It is undoubtedly trite to say that contemporary educators have come to see rather clearly the differences existing between the so-called "transmissive" and the so-called "creative" philosophies of education. (The latter is also referred to in a genereal way as "progressive education.") Nevertheless, an attempt to summarize these briefly before relating them to Leadership Education Schools seems indicated at this point.

Transmissive

The term "transmissive" signifies the intention to acquaint the pupil with a given amount of information and knowledge, usually in a certain unit of time. Whatever methods and techniques contribute to that process are employed by the good teacher to the end that the learning of the prescribed subject matter may be facilitated as pleasantly as possible. The interests, desires, and needs of the students are of interest to the teacher chiefly that they may be utilized to provide proper motivation to study and application; they are not of themselves regarded as matters of first importance.

Since under the "transmissive" philosophy the acquisition of knowledge is the end in view, the teaching process is naturally the traditional *teacher-dominated subject-matter approach* to which most present-day adults were exposed in their youth and which is

still in effect in many secular schools and most religious schools. Likewise in Leadership Education Schools "the emphasis . . . has been upon the transmission of knowledge. Attention has been given to the acquisition of information about pupils and materials and about teaching and administration. It is true that this information was often important and practical. But the method of presentation was such as to encourage the memorization rather than the use of the material."[4]

Creative

In sharp contrast to the transmissive philosophy, we have in the "creative" the point of view which places the "child in the midst" and proceeds to regard his needs, interests, and possibilities for growth as of much more importance than the mere acquisition of facts. These latter are recognized as important, but chiefly useful in enlarging the understanding of the learner at such time as he is ready for them and naturally finds use for them. And because most children develop at something akin to uniformity, the grade of material called for at a given age in the "creative" process does not vary greatly from that of the traditional school except that it is presented in quite different groupings and contexts, as may be called for by the students' heightened interest and increased readiness to learn. The teacher is a guide, not a dictator; and material is a means, not an end. The growth and development of the child—physical, mental, social, religious—are paramount, and all other things, even subject matter, are relative, according to their contribution to the larger process.

In the creative philosophy several *approaches* to the teaching process are advocated; and while they are to a degree separate they so overlap as to become but parts of one process.

One of the first recommendations is that teaching shall be *experience-centered,* rooted in the very lives of the students. Many volumes have been written in general education in support of this approach; and in adult education the theory has wide approval. In the area of our immediate interest—Leadership Education Schools—it is the opinion of H. J. Sheridan that the new emphasis has begun to make an impression on the teacher-training program,

[4] Harold J. Sheridan, *New Tendencies in Teaching Religion,* p. 107.

there being a growing conviction that the educational process by which persons learn to be teachers is essentially the same as that by which the pupils learn. This marks a considerable departure from the usual methods. He sees the pitfalls which lie in the way but believes that "the experience-centered program of leadership training gives promise of greatly increased vitality and usefulness."[5]

Closely related to the above is the *situation approach,* which gives the learning process a setting of reality at the beginning by regarding the students as in the midst of specific situations which form a matrix for all that may be attempted. This approach is especially important with adults, since "every adult person finds himself in specific situations with respect to his work, his recreation, his family life, his community life, et cetera—situations which call for adjustments. Adult educaton begins at this point. . . . Intelligence performs its function in relation to actualities, not abstractions."[6]

Another of the basic tenets of the creative philosophy is that persons *learn by doing.* This is the well-known concept in general education, promulgated by John Dewey, William H. Kilpatrick, Edward L. Thorndike, and associated educators. Learning by doing has become a "must" in the education of adults; and in religious education it is receiving increasing recognition. The utilization of this approach is indicated when we say that "We should not learn first and then act, but act in order to learn; that as we make a map or create a play or plan a gift or a worship service, we begin to collect information, discover its value, use it in actual life. We learn while we are doing."[7]

To any teacher, particularly a teacher of religion, the creative philosophy obviously presents a much greater challenge than the transmissive, and manifestly calls for greater skill and ability. Blanche Carrier says that the teacher will need not only to study the "lesson" but to learn a great deal more about the educational principles and methods than he has ever done before. She maintains that the teacher in the Church School must compare favor-

[5] *Ibid.,* p. 108.
[6] Eduard C. Lindeman, *The Meaning of Adult Education,* p. 8.
[7] Blanche Carrier, *How Shall I Learn to Teach Religion?* p. 137.

ably with public school teachers if he is to keep the respect of the children. And as for the teacher of adults, who are busy with many matters of vital concern to them, the one who presumes to lead them "will need to cease depending upon the old way or the easiest way of teaching and to strike out into the newer methods with the best thinking of which he is capable."[8]

One of the interesting developments in "creative" education is an increasing awareness on the part of teachers that even if the underlying purpose be "transmissive," such purpose is usually accomplished most effectively through the processes of the "cretive" approach. Regardless of intent—and it is the manifest purpose of nearly all churches to transmit their heritage—the choice of means is highly important. It is true that in the "transmissive" there is a minimum of evaluation and change as that heritage is passed on, but the "creative" is believed to make more vital and significant whatever is accepted by the individual as his own.

It may be antithetical to use creative education for transmissive purposes, but since most teachers of religion are teaching, consciously or otherwise, for a denouement in the life of the student, they will ordinarily wish to employ those methods which they believe will best lead to that end.

Affirming that the "creative" philosophy of education—with its varied approaches including the *experience-centered,* the *situation approach,* and *learning by doing*—provides criteria which must be met if the teaching aspect of the Leadership Education program is to reach its highest effectiveness, the writer pursued several methods of investigation in an effort to determine the degree to which the creative philosophy is inherent in the teaching process of the ten interdenominational Leadership Education Schools of the city.

A questionnaire was addressed to each of the regular teachers, asking among other things that he state his *objectives* and intended *approach* in the presentation of his course. It proved impossible to classify the *objectives* as definitely "transmissive" or "creative." Therefore, the summary which is here offered is presented only as a matter of related interest (Appendix, Table 17). Nearly half of the entire group (44 per cent) aimed to promote a better under-

[8] *Ibid.,* p. 23.

standing of the basic principles of religious education. Next in line was the intention to present methods and teaching aids (24 per cent), and third was the desire to promote personal religious growth and consecration (18 per cent). Religious teachings and theological concepts took fourth place (12 per cent), while the intention to give factual information regarding the Bible was at the bottom of the list (2 per cent).

But in the area of the *teaching approach,* definite classification as to philosophy was possible. Twenty persons, or 43 per cent, made clear statement of their attempt to adapt their considerations to the "experience" and the "everyday situations" of their students, and two persons, or 4 per cent, reported a process of "learning by doing" in their actual class sessions. We have, therefore, a total of 47 per cent who signified clearly their intention to utilize those processes regarded as coming directly within the "creative" philosophy.

Methods and Techniques

Whatever may be the general philosophy and intended approach of the teacher, he must of necessity operate through the utilization of specific methods and techniques. *Lecture, recitation,* and *class reports* are of course the time-honored processes of the transmissive philosophy, well known to all adults who recall their student days, and certainly to most of those who make up the Leadership Education Schools of today.

There is a good deal to be said for these techniques, especially the lecture method, when employed in the usual graduate school manner in general education. The students in such classes are necessarily possessed of a considerable uniformity of preparation through prerequisites for registration. They are under the practical necessity of taking notes, if for no other reason than to prepare for future examinations and various kinds of written work. And the fact that considerable outside reading and library research are required, plus at least a degree of original work through term papers, forces a certain concentration upon the subject matter which augments the lecture and heightens the effectiveness of the same.

However, in Leadership Education Schools in which there are

no prerequisites for registration, no examinations, and only limited requirements in the way of outside reading or written work, the lecture method provides a manifestly less effective means of instruction.

The *discussion* method, which has become a highly favored technique in "creative" adult education, presents a quite different approach. Regarding it, Eduard Lindeman says that when discussion is used as a method in adult teaching, the teacher becomes group-chairman; that he no longer sets problems and then casts about with various kinds of bait until he gets back his preconceived answer; nor is he the oracle who supplies answers which students carry off in their notebooks. Rather, "his function is not to profess but to evoke—to draw out, not pour in."[9]

Similarly, from the report on *The Church and Adult Education,* previously referred to, comes the statement that "though difficult, the discussion method is far more effective than mere lecturing in making men think and arousing their interest; instruction is more palatable when the audience gets a chance of answering back; it is also more effective, for convictions reached through discussion are digested food, not mere plaster applied from without."[10]

In *demonstration,* also, a quite new field has been introduced with the use of a variety of techniques summed up roughly in the term "audio-visual aids." While properly including charts, maps, exhibits, pictures, and all such materials, it has come in recent years to apply more specifically to projected pictures, still or motion, some with accompanying sound recordings, which are developed by special and central agencies and are for purchase or rental in ever-increasing numbers and improved quality. The use of demonstration was convincingly validated by the speed in which the armed forces completed courses of training, the usual length of time being decreased to half and frequently much less, largely because of the employment of this sort of teaching technique.

The report on postwar trends in adult education says that in close relationship to the growth of the discussion movement lies

[9] *The Meaning of Adult Education,* p. 188.

[10] Sir Richard Livingstone, *The Church and Adult Education,* A Report of the Adult Section of the National Society's Education Committee, p. 9.

the problem of the utilization of the educational motion picture, both as an inciter to, and basis for, discussion, and as a means of transmitting useful information. "The use of the motion picture is indicative, too, of the need that exists for both general and specific studies designed to facilitate the production in many forms —from print to ether waves—of materials at every level of educational preparation for a rapidly augmenting adult student body."[11]

The matter of *group planning* is also part and parcel of the creative approach. In adult education as in general education it is affirmed that any force which by its function deprives those concerned from participation and choice belittles and degrades their personalities. "The king, dictator, employer or teacher who does things for others which they might have accomplished for themselves thereby weakens the capacity and worth of citizens, workers and students."[12]

Affirming that the creative philosophy of education calls for methods and techniques represented in the processes of discussion, demonstration, and group planning, the writer made inquiry in the following manner to determine the procedures in the New York schools. First, during the program of the schools in their 1945 sessions, the teachers were asked by questionnaire (Appendix, A-5) what methods they had employed in teaching their classes. Second, at the last session of each class the students were requested to state on a questionnaire (Appendix, A-3) what methods they thought had been chiefly employed. And third, the writer visited every school and personally observed the procedure in use during the time covered.

Table 23 (Appendix) presents in detail and in summary the reports of the teachers, of the students, and the observation of the writer. It will be seen that the agreement of the data is such as to validate acceptably any one of the three sets.

If we take the figures supplied by the students (the largest group) we find that 40 per cent said their teachers used the lecture method, 5 per cent the recitation method, 9 per cent class reports, 32 per cent discussion, and 14 per cent demonstration.

11 Morse A. Cartwright, "Trends in Postwar Adult Education," *Adult Education Journal* (New York. American Association for Adult Education), Vol. V, No. 1, January, 1946, p. 4.

12 Eduard C. Lindeman, *The Meaning of Adult Education,* p. 48.

If we add together the percentages for lecture, recitation, and class reports and compare that total with the figure covering discussion and demonstration, we find 54 per cent for the first and 46 per cent for the second. It is thus evident that almost half of the New York teachers were utilizing teaching procedures which best meet the criteria established in this study as most productive in the educational process.

As to the national plan of the ICRE, the effort to hold the teaching staff to satisfactory standards and to assist the teachers in their work is highly commendable. Every new teacher is required to present his qualifications in detail, together with a pre-teaching plan of the way in which he expects to conduct his course. The information thus procured is used as a basis on which assistance is rendered in written form from the head office, giving general and specific help as seems indicated. The post-teaching report of the teacher and recommendations from the dean or other responsible person provide a basis on which further accreditation is granted or withheld.

Instructors are assisted greatly through the provision of Leader's Guides, thirty-three of the fifty-one First Series courses and seventy-one of the 111 Second Series courses being so supplied. Each guide consists of mimeographed material presenting varied helps appropriate to the course. The introduction, under whatever title, usually gives a greeting to the instructor in the way of explanation, encouragement, or inspiration for the task ahead, often with suggestions as to possible or probable difficulties and problems, and suitable educational approaches toward meeting them. There are sections on the general objectives and specific aims of the course; its scope and content; recommended texts and bibliographies; suggested organization; plans for at least the opening and closing sessions and a few of the intervening programs (sometimes a comprehensive outline suggested for the entire course); and helps for assignments or out-of-class activities.

In addition to these Leader's Guides, many other useful bulletins and pamphlets are available, some intended for general promotional work and some for use directly by the teacher. Reference was made earlier to one on laboratory schools; another which provides very real help is entitled "Bring New Life into

Leadership Education through the Right Use of Visual Aids." It is a 48-page bulletin prepared in 1942 by Mary Leigh Palmer, Ph.D., covering the creative utilization of charts, posters, dioramas, objects and models, museum trips, blackboards, nonprojected pictures, and posed and candid photographs, after which there is not only a list of films for use in the teaching of a visual method course but specific titles and detailed information concerning films and slides which can be employed in connection with certain courses offered in the Standard Leadership Curriculum. However, inquiry in the New York schools revealed that only 4 per cent of the teachers reported the actual use of such "visual aids."

Also, assistance is rendered in the way of recommendations for texts and reference materials, thirty-nine of the fifty-one First Series and sixty-five of the 111 Second Series courses being so covered. On those for which no specific recommendation is given in the Standard Leadership Curriculum, reference is usually made to the list offered in the Leader's Guide for the course, with the suggestion that the instructor select a basic text and refer repeatedly to related books. Whenever a specific recommendation for a text is made, however, the instructor is expected to abide by it. If he greatly prefers another, the matter must be cleared with the head office before accreditation is granted.

Ordinarily these texts are for sale at the various sessions of the schools. It is stated that in the New York area about three-quarters of the students purchase them. It is expected that schools will also have reference libraries from which students may borrow as desired.

Altogether, the effort to assist the teachers in these various ways is a very significant feature of the ICRE plan and has doubtless done much during the years to develop the program to its present level.

Summary and Appraisal

The foregoing material has shown the New York City faculty in the interdenominational schools to be possessed of very high academic attainment; and it is only reasonable to conclude that such qualification ought to meet fully the criterion that teachers should possess a thoroughly adequate "knowledge of subject mat-

ter." Also, while their degrees indicated a rather limited amount of "professional training in education," their "related experience" was such that the combination may well be designated as highly satisfactory.

In the consideration of educational philosophies, attention was given to the "transmissive" and to the "creative," and to related teaching approaches. Criteria established for this study were those of the "creative" philosophy of education. Research showed that 47 per cent of the teachers intended to utilize the approaches indicated as within this framework—the "experience-centered," the "situation approach," and "learning by doing."

Related methods and techniques were seen to include discussion, demonstration, and group planning. Forty-six per cent of the students reported that their teachers used discussion and demonstration.

This percentage may be regarded rather favorably, in view of the situation. Since there was no provision for the laboratory method, it was quite impossible for the teachers to utilize that process. Furthermore, since the Third Series was not in use in New York in 1945, the opportunity to relate theory to practice was to that extent curtailed. And the preponderance of large classes and the setup of the curriculum were further prohibiting factors. Classes in content presented the greatest difficulties, since they averaged the highest enrollments and included corresponding extremes in the status and qualifications of the students. Teachers of such classes, regardless of their objectives and philosophy, could do little more than adapt to the practical situation and present their material in the traditional lecture method.

The difficulties of supervision at long range are apparent; yet the efforts of the ICRE to assist the faculty and hold the teaching processes up to acceptable standards are truly commendable—and there is perhaps little more which can be done in the existing framework. The matter of providing supervision and guidance by duly qualified individuals operating in local and limited areas is a possibility which might bear investigation.

The qualifications of the teaching staff will of necessity vary from school to school and from locality to locality. There is obviously no way of knowing at this point the nation-wide status of

the teachers in the items of the criteria established for this study.

Therefore, only the following judgment concerning the effectiveness of the ICRE plan for the provision of faculty seems warranted by the present study, namely, that within the New York area it appears to have provided a teaching staff of very creditable qualifications, also considerable proficiency in operation, particularly in view of the factors in the situation which prohibited any extensive use of the creative approach called for in the criteria established.

Chapter VII

ADMINISTRATION

Democracy in Administration

There is admittedly marked difference of opinion in the educational world regarding the place and function of administration. The traditional concept—that the critical judgment of the expert alone provides guidance par excellence—is still widely prevalent. Much can be said for this point of view; certainly it makes for efficiency, for standardization, for opportunity to impress on open minds that which the authorities regard as the indispensable wisdom of the ages, and for considerable uniformity of result. But recent war years have proved that dictatorship also offers the same, and that the results are directly proportionate to the completeness of control.

The opposing viewpoint—one which would limit the responsibility of the small group at the top and share it with the group at large—is the approach of forward-looking leaders in the progressive movement in education, who regard this concept as basic to a free society. John Dewey says that if there is one conclusion to which human experience unmistakably points it is that democratic ends demand democratic methods for their realization. "Our first defense," he maintains, "is to realize that democracy can be served only by the slow day-by-day adoption and contagious diffusion in every phase of our common life of methods that are identical with the ends to be reached and that recourse to monistic, wholesale, absolutist procedures is a betrayal of human freedom no matter in what guise it presents itself."[1]

Jesse H. Newlon, widely known educator, applied this concept

[1] *Freedom and Culture,* p. 175.

directly to general education when he stated that the great educational necessity of today is for a democratic theory and program of education suitable to the needs of the times. He affirmed in his book, *Education for Democracy in Our Time,* that "Obviously such a conception will affect every department of the educational system, all its functions and practices, and the teachers both as teachers and as citizens."[2]

As would be expected, one finds in adult education particularly a basic criterion which "emphasizes the importance of keeping the provision and planning of adult education activities* close to the people who are the actual or potential participants in them."[3] Truly, adult schools, which are uniquely "people's" schools, require organization and management embedded in the very "grass roots" of the society from which they spring.

And if general and adult education recognize the need for democracy in administration, surely religious education should feel the same compulsion. If democracy finds its best support in religion, admittedly the administration of religious enterprises ought to make provision for democratic processes.

Membership of Boards of School Administration

Applied specifically to this area, the concept of democracy means that the Boards of School Administration which are responsible for Leadership Education Schools should include representatives not only from the clergy and other professional leaders but from the teachers, laymen, and students who will be directly affected by the character of the schools.

However, specifications in the Standards Leadership Curriculum concerning the Board of School Administration are as follows:

> The local committee through which a standard leadership school is directed is called a board of school administration. The board is responsible for providing an accredited dean and faculty, for finance, for approving the school

2 From *Education for Democracy in Our Time,* by Jesse H. Newlon, 1939, p. 16. Courtesy of McGraw-Hill Book Co.

* The author has defined adult education activities as any part-time voluntary activities with an educational purpose, designed to be carried on by individuals alone or as members of a class or group.

3 Glen Burch, "Evaluating Adult Education," *Adult Education Journal,* April, 1947, p. 70.

program, and for maintaining the educational standards of the International Council.

The board membership should be broad enough to provide representation, so far as possible, from all cooperating churches and, in the case of a community school, from such interested groups as the Council of Church Women, the Youth Council, the Y.M.C.A. and Y.W.C.A., etc. Even though the school meets only for a few weeks each year the board should be a continuing body. A successful school demands long time planning, thorough advance preparation, continuous study of ways and means of relating it to the leadership needs of the churches and to other leadership education projects which may be going forward in local churches and in the community.[4]

There is clearly nothing in the above which would guarantee representation from the body of students who are not professionals but merely the "people" whom the schools are designed to serve. It will doubtless be argued that inexperienced persons are not capable of planning a curriculum, and this is, of course, true. But an all-important function of leadership ought to be so to acquaint the people with possibilities and opportunities that they may ultimately be in position to make intelligent choices between alternatives. In the case of Leadership Education Schools, if the training processes were properly begun in the local churches so that workers might become familiar with various approaches through their own experience, the opportunity for the leaders and the people to work together in arranging a curriculum best suiting their needs ought to prove not only possible but altogether fruitful.

Regarding the situation in New York, inquiry yielded the following data: The City Leadership Training Committee, which functions in the nature of a clearinghouse for the borough programs, was composed in 1945 of seven ministers, seven executives of religious enterprises of the city, two professors, one director of religious education, and one local church school worker. Of this number seven were new that year; two had been members of the Committee for one year; two for two years, one for three years, two for six years, and four for seven years. It is apparent that nine, or half of the group, were new or had only one year of service while the other half had up to seven years of service per person.

[4] ICRE, *Standard Leadership Curriculum, Second Series Courses,* Educational Bulletin, No. 502, 1946 edition, p. 7.

Inquiry regarding the Boards of Administration for those schools under the direction of the Greater New York Federation of Churches—the Bronx School, the two schools of Manhattan, and the two of Staten Island—revealed that, in addition to the director from the Federation, the boards were composed of local ministers who had a special interest in Leadership Training, key persons from the Church Schools concerned, and a few leaders from among lay persons. It was stated that there was no specific intent to include representation from the faculty or student body, of either past or prospective schools. It sometimes happens that a member of the faculty of the school is also a member of the board, but in this case representation of the faculty on the board becomes purely incidental rather than by design.

In Brooklyn the Central School Board was made up of three ministers, one professor, one executive of religious work, one director of religious education, two church school workers, and three lay persons; and in Flatbush there were six ministers, one professor, four church school workers, and five lay persons. All church school workers and lay persons were regarded as real leaders in their respective areas of interest.

The East Bronx School was conducted through the efforts of a group of ministers of the locality, eight or ten in number, who made full arrangements for the yearly sessions of their school, without outside assistance.

It is clearly apparent from the above that planning for all schools is done by boards of professional persons, with only limited representation from lay people who are "key persons" in local church affairs, very little from the faculty who will teach in the schools, and none whatever from the students who will be on the "receiving end" of the process.

Organizational Leadership

Among the many functions which a Board of School Administration may be expected to perform, an unquestioned responsibility must be to provide for adequate coverage of organizational detail. In a large city such as New York the administration of the various projects, both as separate units and as integrated parts of a city-wide process, requires careful and expert attention. The very

framework of the organization becomes a matter of some importance.

There is, first of all, a city-wide Leadership Training Committee, formerly known as the City Training Committee, which meets about twice each year for the purpose of making general and overall plans. These sessions are followed at appropriate times by meetings of the local Leadership Training Committees of the five boroughs. Manhattan, Bronx, and Richmond were in 1945 under the direction of the Leadership Training office of the Greater New York Federation of Churches. At the present time the office of Leadership Training is under the auspices of the Protestant Council of the City of New York—the Greater New York Federation of Churches having become part of the new organization—but its administrative program continues approximately as before.

The Brooklyn Leadership Training enterprise operates under the sponsorship of the Brooklyn Sunday School Union and the Brooklyn Church and Mission Federation, although currently receiving some advisory assistance from the Protestant Council. The Queens program is conducted by the Queens Federation of Churches on an independent basis.

Investigation concerning the functioning of the Boards of Administration and the relative emphases given various phases of the program was made by the writer through personal attendance at Board meetings, interviews with many interested persons, and perusal of secretaries' minutes covering a period of ten years.

Considering first the workings of the general or city-wide Leadership Training Committee, the writer attended a meeting held on April 13, 1945, at which the following were represented by their respective religious education or leadership training executives: Presbyterian, Episcopalian, and Methodist denominational offices; City Missions; Youth Work of the Greater New York Federation of Churches; Central Leadership Training School of Manhattan; the Staten Island Leadership Training Schools; and a "Parent Education and Family Life" group—the last two being represented by the Leadership Training director of the Greater New York Federation of Churches.

The agenda for the meeting was as follows:

Prayer
Reports of plans for next year (denominational groups)
Report and outlook (interdenominational)
Report of study of leadership training now being made (with discussion and recommendations)
Questions:
Shall we print list of "Training Opportunities" for the year?
When shall we meet again?

Study of the minutes of this committee over the last nine years shows that the agenda just given may be regarded as typical. It is manifestly the intention that key persons shall meet to present reports on schools during the preceding year in their respective territories, clear dates for such schools or projects as may be anticipated, discuss such plans as may be related to the total picture, settle upon fees and financial arrangements, and take care of all similar matters pertaining to over-all city planning.

As to meetings held in the several boroughs for the purpose of planning local schools, the writer was present at a dinner-meeting of the Sponsoring Committee of the Brooklyn Central Leadership Training School, held on November 25, 1945, the persons present including, in addition to the dean and registrar of the previous school, three ministers, one professor, one director of religious education, one local church school worker, and three local lay people—all prominent leaders and most of them new on the committee.

A proposed curriculum was presented and discussed, and courses were ultimately agreed upon. (A further account will be given in the next section, which will deal with the planning of program.) The minutes state that

> All those present at the meeting expressed the view that leadership training is a matter of vital importance to the Protestant constituency of the Borough. Everyone contributed suggestions as to means of bettering the School, enriching the curriculum, broadening the influence of the School, and strengthening its position in the community.

A second meeting, also a dinner-meeting, was held on December 10, 1945, for the specific purpose of considering ways and means of publicizing the school and promoting enrollment. Nine people were present. The minutes read as follows:

The general vehicles of publicity were then discussed and the following were decided to be appropriate: the publications of the Brooklyn Church and Mission Federation; the publications of the Greater New York Federation of Churches; the publications of the Queens Federation of Churches; the newspapers of Brooklyn and New York; and the mailing lists of the Brooklyn Sunday School Union and of the Brooklyn Church and Mission Federation.

It was also agreed that we should seek the active cooperation of the denominational Directors of Christian Education.

After these general means of publicity were discussed, each member of the committee present contributed ideas that might be adopted and stated ways in which he or she intended to carry out the purpose of the meeting.

These two meetings give evidence of careful attention to administrative detail. And it is the opinion of the writer that the deliberations of the committee which sponsored the Brooklyn Central School may be regarded as typical for all boroughs. Careful perusal of minutes covering a period of ten years reveals the same sort of process repeated in each borough year after year. Such few departures as there were from the regular routine will be reported in the next two sections of this chapter.

It seems clear that in matters of organizational detail and attention to established processes the various committees—from the city-wide Leadership Training Committee down to those which plan for the smallest borough schools—have discharged their duties with all faithfulness and with most commendable zeal.

Planning of Program

If the democratic ideal is to find implementation in the planning of program, those who will constitute the student body and those who will act as instructors should by all means be the most important determining elements in the situation. "Above everything else," says L. Thomas Hopkins, "democratic administration is a cooperative undertaking in which everyone participates to the extent of his ability through the interactive process on the belief that those who must abide by policies should participate in making them."[5] However, we have seen in a preceding section that the membership of the Boards of School Administration in New York City includes very little representation from the faculty and none whatever from the student body. Such a situation definitely cuts

[5] *Interaction, the Democratic Process,* p. 406.

off the only effective means of building a program which truly stems from the "people" who will be the direct recipients of the results of the planning.

There is evidence of some attempt to ascertain courses the students would like to have by requesting during the sessions of one school what they would desire in the next. The notations submitted are given consideration by the next planning session of the Board. But the directors state that such process is not followed each year, only "occasionally." Consequently this effort to survey the needs of the people must be regarded as of rather limited significance.

Perusal of minutes shows that the boards decide, without other reference, what courses shall be offered, taking into consideration such factors as preceding programs, students' requests (when indicated), funds available for teachers, and the personal opinion of the members as to what their churches most "need."

The following account of the procedure witnessed by the writer at the planning session of the committee responsible for Brooklyn Central School may be regarded as representing typical routine.

A mimeographed sheet covering a proposed curriculum was presented by the chairman to each member of the board. Eight courses were suggested, with questions at the bottom of the sheet, as follows:

What are your reactions to this curriculum?
What suggestions would you make in regard thereto?
What leadership would you like to head these fields?
What outlets do you suggest for publicity?

After discussion it was agreed that there should be two courses on the Bible, three on methods, and three which were listed as "workshop" courses although not of the true workshop type, rather of the demonstration and activity variety. However, they constituted an innovation from the usual "lecture and discussion" type of course, and the school which resulted from this planning more than doubled the enrollment of the previous year and was regarded as especially worth while.

From the foregoing it is apparent that the board gave careful attention and honest consideration to the planning of a program

which was aimed at the real needs of the students. However, control was very definitely from the top, with no attempt to get down to the "grass roots," through representation in membership of the planning board, through careful survey of the church's needs, or through submission of the program for approval to any group of persons except the one which formulated it.

And, as already stated, this process may justifiably be regarded as typical for the entire city.

Assistance to Teachers

Since democracy in education requires that there be very real rapport among students, teachers, and administrators—or their representatives—and that all work together toward a common goal, it is of the utmost importance that the Board of School Administration provide an instrument through which the teachers may become thoroughly acquainted with the objectives and by which they can be encouraged and assisted toward the establishment of the type of school desired. Jesse H. Newlon maintained that "it is inconceivable that a school can serve the purposes of democracy where teaching is democratic and administration is autocratic."[6]

Admittedly all members of the faculty cannot be members of the planning boards. Probably the most effective means of bringing the faculty members together is the "teachers' meeting." Through this medium the dean or other representatives of the board can help them to become acquainted with the practical needs of the students who will make up the classes, their community background, the school's emphases, and all pertinent and related issues. In return, the board can gather from the faculty certain suggestions, evaluations, and ideas which may well be incorporated into plans for subsequent programs.

The writer scanned secretaries' minutes carefully and talked with directors for evidence of this approach. It was learned that in the six schools of Manhattan, Bronx, and Staten Island only the Harlem School in Manhattan holds meetings of its teachers. In the other schools, teachers are informed by letter of pertinent items pertaining to the administrative functioning of the pro-

[6] *Education for Democracy in Our Time,* p. 16.

gram. In Brooklyn, Central School holds an occasional meeting of the teachers, but Flatbush makes no attempt.

Teachers are ordinarily selected and engaged by the chairman of a subcommittee or by one appointed person who is acquainted with the field and knows the best persons obtainable for given areas. This latter method is employed especially in Manhattan, Bronx, and Staten Island; the director from the main office in Manhattan talks with new teachers and informs them concerning the work and its objectives, but, because of the distances which the teachers must travel and the difficulties involved in getting the group together, does not call meetings of the entire staff for each of the various schools concerned.

It must therefore be concluded that, by and large, the interdenominational Leadership Education Schools of the city make only a limited effort to work closely with their teachers through the medium of teachers' meetings and are therefore failing to utilize an important medium in the democratic approach.

It should be said, however, that one of the other interdenominational undertakings accredited by the ICRE and surveyed by the writer—the spring training school for teachers of the Daily Vacation Bible School—reported meetings of the teachers to plan for the program, meetings during the progress of the school, and an evaluation meeting at the end. These are considered highly important to both administrators and teachers and especially fruitful in the development of a significant program.

Efforts to Evaluate Program

If, as maintained in the first chapter of this study, the Leadership Education plan of the International Council of Religious Education should be open to constant consideration and analysis, local schools which operate in a given locality over a long period of time need also to question continuously their approach and evaluate their accomplishments.

Searching for evidence of this effort, the writer reviewed the records of the various schools, covering the period of thirteen years from 1935 to 1947 inclusive, with particular reference to those of Manhattan, Bronx, and Staten Island.

As far back as 1935 the Harlem School Committee was keenly

aware of and struggling with many of the issues which still confront it. The director is reported in the minutes of the City Training Committee to have presented to that body such questions as the following:

How can we deal with the problem of the large classes resulting from the new financial plan?
How can we reduce the size of the classes and yet keep up the enrollment?
How can we keep up our standards in such large classes?

Suggestions were made to him by the City Committee as follows:

1. There should be a system of group fees, with seventy-five as a maximum enrollment in a class.
2. Students should be carefully graded by the superintendents and pastors of local churches before they are sent to the school.
3. There should be introductory courses for those who need them, without ICRE credit.
4. The more advanced students should act as Junior Instructors or assistants in committee work in the larger classes.
5. There should be two schools, in different locations. These might be held either on the same or on different nights of the week. One might carry more advanced courses than the other. If held on the same night a teacher might give the same course in each school at different periods.

There is in the above a clear indication of an effort to consider realistically the problems involved. (The extent of the difficulty is indicated by the fact that limitation to seventy-five persons per class would constitute an improvement. While far from meeting the criterion established in this study, it was probably the best that could be hoped for at that time. And research has shown that there are still many classes in the city with enrollment of seventy-five or more.)

In 1941 the director from Brooklyn presented a problem that had arisen in that borough. Teachers who were college graduates were refusing to attend the Community Leadership Training Schools. This problem was discussed by the City Committee and a number of suggestions were given, as follows:

1. Advisability of presenting advanced courses.
2. Possibility of labeling same "On College Level."
3. Requirement of certain prerequisites for entrance in these advanced courses.
4. Individual research by advanced students on Leadership problems.

It is interesting to note that we have here an outline very similar to that offered by the ICRE in its Third Series. The need for this advanced type of work has apparently been indicated for many years, although such course was not specifically offered in New York until 1947–48.

In 1942 and 1943 the North Shore School of Staten Island attempted to learn the students' reaction to and evaluation of existing processes by means of a questionnaire. The results were reported as "generally favorable."

Available minutes show that as far back as 1938 the Central School Committee of Manhattan was facing issues which are still pertinent today. Since this school is highly important in the general scheme and more or less sets the pattern for the others, plans for its program are made to a considerable degree in the deliberations of the City Committee. Therefore, the account of the latter, which follows shortly, will provide data regarding Central School of Manhattan as well. And it is in this City Training Committee, the over-all group which acts in the nature of a clearinghouse for the borough programs, that one finds most evidence of effort through the years to interpret and implement the functions of the Leadership Training Schools.

Significant items taken from the minutes are presented here chronologically:

March 25, 1938—Appointment of committee to study reorganization of the whole Leadership Education scheme and to integrate the program—with particular reference to age groups.

June 2, 1938—Notation that perhaps the way to change the Sunday School is not through teacher-training classes but through a leader going to the Sunday School, seeing the situation, and helping directly to work out a better and more efficient program.

April 27, 1939—Presentation of plans for a Training Class for young people who have never taught, to include theory, observation, and practice. (See Chapter V, page 59.)

May 25, 1939—Study of the research done since the last meeting, covering replies from nine churches, raising question as to whether the Leadership Training program was given "a red or a green light." The group was doubtful as to which one. There was prolonged discussion as to the efficiency of the training being done and how it might be made more effective. The following matters were considered:

A. What are the effective elements in a long-range plan of training?
   1. Observation—plus study.
   2. Practice teaching under guidance (laboratory school).
   3. Individual or small group coaching on actual school problems—related to specific job.
   4. Use of an integrated unit of Leadership Training which would include:
      a. Understanding persons.
      b. Understanding methods and techniques.
      c. Understanding content.

B. What can we do now?
   1. Seek opportunities among churches of metropolitan New York where good teaching is going on, in which inexperienced teachers would be welcome to visit.
   2. Find churches where younger and inexperienced persons would be welcome as apprentices.
   3. Send deputation teams of student workers (experienced persons), offering their services for a series of six or eight weeks to put on a certain kind of project in teaching. (Paid workers—specialists—might be sent.)
   4. Experiment with an integrated unit of study for a particular age group, including psychology, methods, Bible.
   5. Encourage ministers to attend advanced seminars.

Questions:
   1. Would we like to have a Demonstration School going on permanently?
      (Consensus: Better to discover and strengthen "going" Sunday Schools in normal situation.)
   2. How can we "sell" these ideas of more effective training to leaders—ministers, directors, etc.?
   3. How can we have more types of training attempted in local situations?

Report was made of experiment called "The University in the Church" being conducted in another part of the country, same to be kept in mind as a possible development for New York City.

Question was raised whether practical courses on techniques and skills should be included in the Central School. It was finally voted that the committee recommend to *regional* training committees that they expand their training opportunities to include training in specific skills of churchmanship—through workshop groups for lay leaders, clinics, and all types of conference groups dealing with the total educational program of the church.

December 15, 1939—Decision that the functions of the City Training Committee be:

1. Evaluation of general plans and practices of the training work carried on by the Greater New York Federation of Churches.
2. Coordination of all training activities in denominational and interdenominational enterprises, such as drama institutes, youth training groups, weekday groups, formal training schools.
3. Review of experiments suggested or in progress, giving evaluation and recommendations.
4. Recommendation for initiation of new experiments, such as "The School of Marriage."
5. Discussion as to where the training could best be carried out by some existing group.

April 9, 1940—Consideration of:

Respective areas and functions of denominational and interdenominational schools.

Need of opportunities for professional leaders to come together.

Gap between training courses and present practice in Church Schools, and development of personal coaching as possible aid. Twelve churches to be selected in inaugurating program of designating and helping a leader from each to become a coach—these leaders to meet in a training class periodically.

March 24, 1943—Decision that Committee sponsor plan for sending out teams to conduct lecture and discussion groups in local churches on subject of "World Order."

February 15, 1944—Consideration and statement concerning relation of City Training Committee to Protestant Council.

March 23, 1944—Consideration of severance of relation with Columbia University Extension. (See Chapter III, page 27.)

April 13, 1945—Initial report on study of Leadership Training, sponsored by Educational Commission of the Division of Christian Education of the Protestant Council of the City of New York. (Research project undertaken by the writer in order to gain data for this study.)

May 7, 1947—Chief problems of Central School, Manhattan, stated as:

Difficulties incident to large classes.

Great differences of ability on part of students.

Questions:

Should we divide the school by having a fall session plus the winter session, thus making for smaller classes?

Should Central School try to cater to all groups, both experienced and inexperienced, or should it be more of an advanced school with certain

basic requirements for entrance, such as educational background, experience in teaching, amount of previous training, type of church in which students work?

May 26, 1947—Decision that this committee recommend to the Central School committee—

1. That there be a school next fall called the Manhattan Community School of Religion, which should minister to all people, but particularly younger, untrained, inexperienced persons.
2. That the Central Community School of Religion be held in the winter as usual, continuing certain general courses for all students, but also providing special courses for some kind of advanced training—and that this school be considered city-wide.
3. That people who take the advanced courses be selected in some manner such as—
   recommendation by their church.
   consultation with committee when registering.

(*Note*—It was unfortunate that the fall school did not materialize. However, two advanced courses were offered in the winter session of Central School, also demonstration class for the Primary group, and supervision on-the-job for those teachers of the Kindergarten and Junior groups who desired it.)

Summarizing, we may say that the matters which have concerned the committees through the years were largely the following:

Close relation to the work of the local church.
Deputation groups to local Church Schools.
Separate areas of interest for denominational and interdenominational schools.
Provision for young people who have never taught (covering theory, observation, and practice teaching under supervision).
Personal coaching on the job.
Apprenticeship possibilities.
Use of demonstration class.
Adaptation to age groups.
Integrated units of study.
Provision for experienced persons through courses on advanced level.
Difficulties of large classes.
Great differences of ability on the part of the students.

The writer regards these findings of particular interest, inasmuch as criteria were established for this study and questionnaires were designed and tabulated long before the minutes of the committees were studied. There appears in the above material significant confirmation of the importance of the issues designated in preceding chapters, and also the relevance of the criteria, if Leadership Education Schools are to meet their problems realistically and provide conditions conducive to effective training.

It is true that in most cases the consideration of these individual problems did not result in any significant and far-reaching action concerning each one. However, it did result in due time in the taking of a definite step toward research and evaluation of the entire Leadership Education program through the project undertaken by the writer in 1945. A factual report was submitted to the Protestant Council, the authorizing body, in 1946; and it is hoped that the Council may find in this present study a critical and significant evaluation of the data already submitted.

Summary and Appraisal

This chapter opened with a consideration of the significance of democracy in administration, the accepted criterion being that administrative procedures should be conducted through those processes which best hold the planning of program and activities close to the "people" of the immediate areas involved.

Such would manifestly require membership on the Boards of School Administration not only of professional leaders but of the teachers, laymen, and students who will be directly affected by the programs offered. Data show that in New York City all schools are planned by boards composed of ministers, directors of religious education, executives of religious enterprises, and key persons who are admittedly leaders of local church work, with almost no representation from the faculty, and none whatever from the "people" who will make up the student body of the schools.

In matters of organizational leadership, it was shown that the committees and boards give very careful supervision and much faithful attention to all items of administration. Borough schools and denominational enterprises are represented in a city-wide Leadership Training Committee which acts as a clearinghouse for

the various projects. Local committees then plan program, engage teachers, take care of publicity, arrange for financial matters, and oversee all pertinent and kindred details.

Planning of program is accomplished without direct representation from the students, although some indication is gathered as to their desires through the opportunity given them from time to time to state courses they would like to have included in the next session of their school. Courses are arranged largely in view of preceding programs, funds available, and the "needs" of the churches, as gathered from ministers and representatives, without an attempt at extensive or detailed survey and analysis.

Assistance to teachers through the medium of teachers' meetings is exceedingly limited. Directors are consequently deprived of the advice and help which might come from the faculty, in a more democratic process, through their evaluations and suggestions for improvement.

The efforts of the city-wide Leadership Training Committee to analyze and evaluate its processes and to think through the objectives under which it operates have been apparent over a long period of years, resulting ultimately in the authorization of the research and evaluation attempted in this study. The issues with which it has dealt during the years are singularly parallel to those considered herein.

From the foregoing we have a clear picture of an administrative process in New York City which gives highly efficient attention to organizational detail of all kinds and earnest consideration to matters of analysis and evaluation. However, it must be regarded as operating entirely "from the top," without significant incorporation of any democratic procedure.

As for the ICRE plan, its statement regarding the proposed membership of the Boards of School Administration shows that, while representation is expected from all the organizations cooperating in a given community school, there is nothing which encourages the inclusion of persons from the "grass roots" of the society which the school is intended to serve. On the other hand, there is nothing to prevent provision for the "voice of the people" and complete democracy in administration, if the local school desires such a pattern.

It seems, therefore, that in the matter of administration, as with faculty, the only judgment which can be given in this study regarding the effectiveness of the ICRE plan is that it has been shown to result in New York City in a process which is highly effective from an administrative point of view but which removes the program quite completely from the immediate concern and influence of the students.

Chapter VIII

APPRAISAL OF THE PLAN

The study to this point has provided the following: a picture of the importance of lay leadership in Protestantism and the critical need for an adequate program of leadership education; the presentation of a plan for training church leaders, as sponsored by the International Council of Religious Education; an account of the actual operation of such plan during a quarter of a century in the largest metropolitan area of the continent, New York City; and a detailed study of various important aspects of the program, presented under the four chapter headings of "Teaching Situation," "Curriculum," "Faculty," and "Administration."

It is the purpose in this final chapter not merely to review preceding material, which has already been rather fully summarized at the end of each chapter, but to present such appraisal as the findings may substantiate concerning the plan for Leadership Education Schools. As stated in the first chapter of the study, this appraisal is to be attempted in the light of the established criteria and in view of the way the plan has been shown to work out in a given area, New York City.

We have observed a considerable degree of satisfaction with the results obtained in the New York interdenominational schools. Indeed, any program which has operated continuously for a quarter of a century with an average annual attendance, during the fourteen years for which comparable records are available, of 1,748 persons must have much to recommend it.

In any situation in which large numbers of persons have been connected with a project over a long period of time, a poll of their opinions would seem a legitimate means of obtaining intro-

ductory evaluation concerning it. Troyer and Pace maintain that the collection of opinions can stimulate needed thinking about the purposes and outcomes of a program, as well as provide clues to the effectiveness of the teaching procedures. "Teaching is a two-way process involving both a teacher and a learner; and the values students think they are getting are as important as the values professors think they are imparting."[1]

On this assumption, effort was put forth to ascertain the reaction of three groups of persons—the students, the faculty, and the denominational workers and educational directors who were acquainted with the process but not immediately involved in it.

Considering first the evaluation which the students placed upon the effectiveness of the schools, results of a questionnaire filled in by some 500 persons show the following: approximately 15 per cent were enthusiastic, regarding the schools as "all that could be desired"; 55 per cent looked upon them as satisfactory, thinking attendance "well worth the time and effort involved"; 22 per cent regarded them as of "definite assistance at a few points"; 5 per cent thought them of "slight assistance"; and the rest, 3 per cent, were noncommittal. (Appendix, Table 12)

As for the faculty, their estimate, also gained by questionnaire, showed that 54 per cent judged the schools, as now standardized by the ICRE as a means of training church leaders, as "moderately effective" (rating 60 per cent or above in degree of effectiveness). (Appendix, Table 10)

Opinions of denominational workers and educational directors, gathered through personal interviews, were to the effect that Leadership Education Schools are but one part of a "both-and" proposition which must have its rootage and most important development in the local church.

From one angle it is gratifying to note that a project which must operate under so many handicaps and attempt to serve the needs of so many persons can meet with this generally fair degree of approval. But those who are deeply concerned with the enterprise are equally disturbed about the admittedly large proportion, particularly among faculty and educational directors, who do not regard the Leadership Education Schools as thoroughly adequate.

[1] M. E. Troyer and C. R. Pace, *Evaluation in Teacher Education,* p. 354.

And this concern does not end with the local enterprise. There is frank admission by critics within the ICRE that "scores of thousands of students take only a few courses and then no more, whereas long and continuous effort is necessary."[2] The same statement goes on to say that a fairly accurate estimate indicates that a third of those who take one course take no more, and that not more than a tenth take ten courses each within a reasonable time. (The relationship between the third who drop out after one course, as here indicated, and the 26 per cent who are not completely enthusiastic concerning the New York program is interesting.) Again, we have the statement that "the failure of the training program to reach effectively the vast majority of volunteer lay workers in the local church is cause for serious reflection."[3]

Indeed, the evidence of uneasiness in a good many areas—a spirit which seems to be seeking something more within the same framework or something quite different in some other approach—may well be regarded as justifiable warrant for the effort which is the underlying purpose of this study, namely, a critical appraisal, according to the procedures previously indicated, of the ICRE plan for Leadership Education Schools.

Teaching Situation

The evaluative procedure began with a consideration of some of the more elementary and admittedly less important items, namely, the various factors of the teaching situation. It was pointed out in Chapter IV that, in order to meet criteria, the *physical accommodation* should supply those facilities and aids which best stimulate and encourage the learning process. Whatever builds up rather than detracts from a sense of general well-being, any atmosphere which contributes to a stimulation of interest and maintenance of the same over a period of weeks, any equipment which makes learning more facile and intriguing and the process of teacher training, especially the acquiring of skills, more effective, becomes a matter of considerable significance.

Data gathered concerning the teaching situation of the Leader-

[2] ICRE, *Advance in Leadership Education, A Four-fold Four-year Program*, p. 5.
[3] ICRE, *The Study of Christian Education*, VI, *Leadership*, p. 9.

ship Education Schools of New York City showed that nine of the ten schools were conducted in churches and church school plants, in rooms both typical of and traditional within these institutions. Some of the rooms (17 per cent) were definitely overcrowded, and very few provided adequate facilities for demonstration or student activity. Except for one school held in a college building, there were no desk-chairs or tables to facilitate the note-taking process which ordinarily accompanies the lecture-discussion method, the one most employed. There was no evidence of any real attempt to acquaint the adult students, most of whom were completely out of touch with modern educational processes, with the facilities, audio-visual resources, and background "atmosphere" which present-day education supplies for its pupils.

The second consideration of the chapter dealt with the *composition of classes,* noting first the matter of *enrollment* per class. It was affirmed that, in order to meet criteria, numbers per group should be kept small, not only for the effective development of specific skills but for the quality of rapport which is required where mature and experienced persons are concerned. Inquiry into the New York schools revealed no restriction of any sort on the size of the classes. The results of this policy were clearly evident in the tabulation, which showed 64 per cent as having enrollment above twenty persons; in fact, 22 per cent of the classes had registration above fifty.

Regarding the character of the class groupings, criteria were established to show that some *basis of selection* which will give at least a minimal degree of class unity must be employed if the process of effective training is not to be seriously handicapped at the outset. It was learned that in the New York schools only 12 per cent of the courses offered in 1945 indicated that they were intended for certain specified groups, such as ministers and superintendents, and that within these groups no qualifications of training, experience, or the like were required for enrollment. It is true that departmental courses were designed to interest teachers of a given age group, but no requirements for entrance were indicated. Content and general courses provided no suggestion whatever as to qualifications for entry. We have, therefore, 12 per cent of the courses offered in 1945 which give a minimal

indication of selective grouping, and 88 per cent with no evidence of any such attempt.

Data regarding the class groupings—gathered in ample amount through a questionnaire addressed to each student—revealed the kind of situation which must necessarily result when no selective policy is employed. Age range shows a wide spread, from 14 to 74 years, and educational background is correspondingly lacking in uniformity. Twelve per cent of the group gave no indication of having completed elementary school, and 38 per cent failed to give evidence that they had finished high school. On the other hand, 48 per cent had gone to college, business, or normal school, averaging nearly three years of college training each. It is apparent, therefore, that this sizable group of college-trained individuals have been in the same Leadership Education enterprise with a large number who have not had full high school education or even eight years of elementary schooling.

The situation is further complicated by the fact that while half do not report any previous Leadership Education courses, the other half list an average of nearly five courses each.

Again, while approximately one-quarter of the group do not report any teaching experience in the Church School, they are enrolled in the same classes with persons who have had a large amount of such experience—72.5 per cent reporting an average of eight years per person. Half of the group have held other positions in the church, outside the Church School, while half report no such responsibilities whatever.

The fact that 85 per cent of the registrants are women is doubtless as expected, but that housewives make up a little less than one-quarter of the group is perhaps not as anticipated. There are practically as many office workers as housewives; students are next in line; then professional people, tradesmen, teachers, businessmen, salesmen, and "others." Practically all (84 per cent) are currently engaged in Church School teaching or work in some capacity within the Church School organization.

With regard to a simple "Biblical Quiz" given with the intent to gather some idea, even if a limited one, concerning the amount of factual information on the Bible students possess when they register in Leadership Education classes, it was revealed that the

four schools having the best rating (68 to 74 per cent of correct answers) were surprisingly consistent in occupying the top positions as regards average age of students (the older-age levels), average number of years of college education, average number of Leadership Education courses taken previously, average number of years in Church School teaching, and average number of other positions held in the church during the preceding five years. We must conclude that the wide variation in the "leadership status" of the students carries with it a corresponding variation in the amount of "Biblical knowledge," with the result that the teaching situation is to that extent even further complicated.

As to the opinion of the faculty regarding the seriousness of these difficulties in the teaching situation, it was ascertained that 12.5 per cent regarded the size and location of their classrooms as "unfavorable to the accomplishment of the purposes in view." A somewhat larger proportion, 28 per cent, thought the seating, desk, and table facilities inadequate; and this estimate was made in view of the fact that only formal processes were anticipated rather than any considerable amount of demonstration or activity.

"Unfavorable" evaluations were given by 20 per cent of the faculty members regarding the numbers per class; by 24 per cent concerning the range in age of the students; and by 33 per cent regarding the variation in educational background.

Study of the national plan revealed that there is nothing therein which would have prohibited the New York schools from dealing more effectively with these issues. On the other hand, the standards for accreditation do not require that attention be given to them. Therefore, the difficulties in New York City may be regarded as stemming not entirely from the local situation but in part, at least, from inadequate coverage of these matters in the stated specifications of the national plan.

It is altogether probable that these omissions are, in many cases, the result of an assumption that local administrators will develop the necessary means of implementation. Certainly, they arise in large part from the practical considerations incident to nation-wide administration. Admittedly, the difficulties which would be encountered in attempting to change the present national plan to deal more adequately with these issues would be very real in-

deed. For instance, a limitation on class enrollment would very probably involve advance registration, in order to ascertain the number of divisions to be set up for a given group; and such advance registration would require extra work and expense. Any basis of selection which would really divide the student body into workable units would mean unavoidable complications at registration, with assuredly more classes and consequently more teachers and more expense. However, it is not impossible that some improvement could be effected in at least a few of the areas indicated.

But in the present situation, the criticism must be made concerning the plan of the ICRE, in the light of established criteria and in view of the observable difficulties in the New York schools, that *there are in the plan itself no minimum standards regarding physical accommodation, numbers per class, or character of the class groupings.*

Curriculum

The first issue of Chapter V dealt with the *provision of training for beginning teachers.* It was pointed out that students do not ordinarily acquire necessary teaching skills through verbal instruction alone. An experience covering a period of observation and apprenticeship should precede enrollment in a training class in order that the student may enter with a sense of "predicament" or an awareness of specific needs which will make the classroom consideration truly meaningful and productive. It was further affirmed that unless an experience of practice teaching under guidance is related to the presentation of "content and methods" in the classroom, the effectiveness of the latter is definitely open to question.

The criterion that theory should be thus closely related to practice has been met in general educational and other training enterprises through the well-known methods of the *laboratory school* or *field-work* experience. The processes of the two are similar—including observation, apprenticeship, practice teaching, and final assumption of responsibility—all developed in close relationship to classroom theory. The difference in approach rests in the fact that in the laboratory school students work directly in connection with the sponsoring educational institution, while in

field work they find a place in an outside "going concern" not integrally a part of the educational organization.

New York Leadership Education Schools were shown as making no real and effective provision in either of these areas. The purpose was rather to follow closely the plan of the ICRE which provides courses on an elementary level (the First Series courses of the Standard Leadership Curriculum) purportedly designed for the needs of "those persons just beginning to develop as leaders." Analysis has revealed that there is very little difference between the First Series and the Second Series courses, the contrast in time required being the only element of real significance. Although the original intent was to offer First Series courses as "first steps" in the training processes, to be followed by Second Series courses on a distinctly advanced level, the effort is now apparently to "adapt" the Second Series to "elementary" use without making any foundational change in content or approach. Furthermore, class groupings have been shown to be so generally diverse that consideration could not in any case be confined to a given level.

There is considerable evidence that the present design is not regarded as thoroughly adequate. On questionnaires returned by the *students* the item most frequently checked among other "aids" desired was "opportunity to observe others in demonstration or laboratory classes" (36 per cent), while a close second was a desire for "supervision—including personal coaching, observation, and assistance in classroom teaching" (27 per cent).

Faculty members who indicated opinions concerning these matters (31 per cent) gave many specific statements regarding the desirability of the inclusion of these processes in Leadership Education Schools. Likewise, approximately one-half of the *directors and administrators of denominational projects* gave indication of their awareness of such need, saying definitely that they do not regard the schools, as presently designed, as of real help to *beginning* teachers.

It should be said, however, that there has been some recognition in the New York enterprises of this need for "related experience," and a few attempts to meet it. In 1939 a City Training Class provided opportunities for beginning teachers to observe well-taught Sunday School classes in addition to attending the regular sessions

of the training class period. There was also a seminar in 1941 at the Harlem School in which related field work was required. But a real demonstration class operating in direct connection with a leadership training course did not appear until the session of 1947–48, when both Central and Harlem Schools, of Manhattan, conducted very successful groups. The Baptist Educational Center in Harlem also provided on a denominational basis two projects of similar nature. The students' eager response and hearty approval were convincing testimony regarding the sincerity of their previous request that such process be included. Also, in 1947–48, arrangements were made in Central School, Manhattan, whereby teachers in Kindergarten and Junior departments might receive in their local teaching situations supervision and guidance from experienced and professional leaders.

Except for these scattered attempts, however, the New York schools have through the years operated under the usual and accepted pattern of the ICRE plan regarding curriculum, a basic criticism of which may be stated briefly as follows: *Students are asked to attend classes which provide an occasion for study about the work to be done but which do not offer opportunity for the development of necessary skills through immediately related experience in a teaching situation.*

It is true that the ICRE has developed a commendable plan for the promotion of laboratory schools in summer camps or special institutes which afford a setup quite different from that provided for the regular Leadership Education School. There are also recommendations in Leader's Guides that teachers encourage their students to observe others and to help themselves as much as possible through efforts at participation. But these processes must be regarded as supplementary and recommended aids which are in no way an integral part of the national plan for beginning teachers.

Admittedly, the provision of a laboratory school in connection with Leadership Education courses presents very real difficulties; and it is doubtless true that in many areas of the continent such a process would be completely impossible. A plan which aims at nation-wide standardization concerning basic approaches can scarcely include a requirement which a large percentage of the

schools cannot meet. However, in large cities and educational centers there are certainly many opportunities for its development, and the lack of urgent promotion by the ICRE must be looked upon as contributing in large measure to the failure of local committees to make the necessary effort toward the establishment of such program.

Granting the impracticability of establishing laboratory schools on any nation-wide basis, there are other possible developments which might be considered in order that "theory might be more closely related to practice." There is probably no locality large enough to be interested in conducting a community Leadership Education School in which opportunities for *observation* and *apprenticeship* do not already exist in one form or another. There must certainly be classes in the environs of any training school in which good teaching is being done and in which arrangements could be made for beginners to observe the processes, possibly entering into an apprentice relationship. Utilizing such opportunities, it should be possible in many cases to arrange for a significant tie-up of actual experience with the classroom consideration of the training course. Emphasis upon this sort of procedure would need to be included, of course, in the national plan, with adequate directions and assistance for developing it on a wide scale.

Under the present plan, students, teachers, and directors of the New York schools have indicated an unmistakable desire for something more than the schools currently offer. In view, therefore, of this measurable demand, and in the light of the criteria established for this study, the basic criticism (previously stated) regarding the plan of the curriculum for beginning teachers appears both valid and sustained.

The second section of Chapter V considered *methods of integrating the curriculum for experienced workers.* It was pointed out that such persons can often secure real help through courses of study, but the degree of assistance will depend upon the organization of the curriculum and the interrelation of the various factors therein. In general education the criterion is recognized that wherever a large number of separate courses are offered there must be some means of binding them together, if the student is not

to be left with only a lot of atomistic and unrelated knowledge.

A commonly accepted method is a statement, usually in the school catalogue, concerning *specific groupings of courses* which must be taken for various types of certificates or degrees. Many schools also offer the advantage of faculty advisement at the time of registration. Specially prepared members meet with the students and give them the benefit of their personal knowledge and experience in the establishment of an over-all pattern and in the selection of individual subjects.

It was found that the New York Leadership Education Schools provided no real guidance on the combination of courses for specific needs and purposes, other than an attempt in the two large schools in Manhattan to promote the plan of the ICRE for Certificates of Progress. While these Certificates require a given number of both general and specialized courses, the requirements are so broad as to constitute little if any guidance toward the building of an integrated and meaningful program of study. It should be said that one of these schools, Central School of Manhattan, made a constructive effort to meet the situation further by offering "suggestions for registration," with indication of the courses on the program which should prove of interest to various groups of workers in the church. However, there was still no assistance in the way of long-range planning, or guidance toward proper combination of courses.

Analysis of the ICRE plan leads one to believe that the general failure in the New York schools to provide such guidance was but the natural outcome of close adherence to the national plan, which itself provides little assistance in this area. It takes for granted, according to its own statement, that *individual schools* will try to arrange courses so that persons can make steady progress in their training; and its only effort at the establishment of an advisory system is to *recommend* that help to students be provided at registration.

While we recognize the difficulty in attempting to indicate in any national plan the best adaptation to local needs, it would seem, nevertheless, that the schools first need "patterns" to go by or "something to adjust." Such outlines could be provided in the Standard Leadership Curriculum, together with the stated require-

ment—necessary for accreditation—that properly qualified and prepared members of the committee or faculty assist the students at registration in the interpretation and use of the guidance given in the catalogue.

Lacking such provision, the present plan appears open to the following criticism, namely, *that courses are listed in wide variety without stated help toward the proper combination of same or provision for a system of advisory assistance to students before or at the time of registration.*

However, a more far-reaching problem remains to be considered. Before any effective combination of courses can be arranged, it is manifestly necessary that the courses themselves be so constituted that it is possible to gather together those which relate specifically to a given age group or interest.

A recognized criterion is that *content must be related to its specific use,* that it is not most effectively taught "in general." Consequently, in Leadership Education Schools, content should find its most effective presentation through close relation to its use for certain age levels. For instance, the Bible (or portions of it) for Primary Children, the Bible for Juniors, and so on, would be expected to hold more significance and promise for the teacher of one of these groups than a general course such as "The New Testament: Its Content and Values," which provides no direct means of application to a given need. So with psychology, methods, and materials; only as they are presented and learned in relation to other significant factors do they become actually usable.

Analysis of the programs of the New York schools in 1945 revealed thirty-six completely "general" courses—four from the section of the Standard Leadership Curriculum on "Religion in Personal and Social Life"; thirteen on "The Bible and Other Religious Literature"; two on "The Church"; and seventeen on "Psychology and Method for Church Leaders." There were seventeen courses for designated groups, but the age span was so wide that they were, at best, only partially related to a given age. (Seven of these were from the Children's Division, designed to cover all ages from three through eleven; and ten were from the Young People's Division, for ages from twelve years to the Adult department.) This left twenty-two which were selected from de-

partmental sections, but these covered only administration, teaching procedures, and materials.

With so little adaptation to age levels, it is clear that courses could scarcely be combined around a given age group or teaching interest. Yet the New York schools merely followed the design of the Standard Leadership Curriculum, in both First and Second Series courses.

A second method employed in general education for the purpose of relating content to use is to combine in a *single course* those elements of content (heritage), psychology, methods, and materials which are pertinent to or necessary for work with a given age group or in a stated and definite situation. However, the seventy-five courses of the New York schools were offered as separate and distinct units complete in themselves—general courses in content, general courses in psychology and methods, and separate departmental courses in administration, methods, and materials. Only two courses, both First Series, offered a single consideration per department which attempted real integration of all the necessary elements.

Again, analysis shows that the program of the New York schools merely reflected the national design of the ICRE, in which only 4 per cent of the total number of courses in both the First and the Second Series provide for such integration.

Questionnaires addressed to the students as to their motivation in registering for a given course brought forth convincing evidence that in methods courses they expected not only methods but "general information regarding the subject," 26 per cent of the students indicating such expectation. In content courses they wanted not merely content but were also seeking "aids toward better teaching." Fifty-one per cent of the total stated that they registered with this double purpose in mind. There was a clear demand for the presentation of content in direct relation to the specific use to be made of it. And observation revealed that this desire was met to a certain extent by many good teachers who spontaneously incorporated into their teaching patterns every possible consideration of the important elements, integrating them with skill and effectiveness. This was true of classes in methods much more than in content, teachers of the latter being

very generally inclined to follow the usual graduate school procedure.

Commendable attempts were evident in certain outside projects, accredited by the ICRE, such as that of the training sessions of the Daily Vacation Bible School, in which groups were divided into sections that best suited those who would be teaching for the first time, those with little experience, and those with many years of experience. There was also marked emphasis in this school on learning by doing, students practicing in the classroom those activities which they expected to present later on in their own schools.

Another enterprise, conducted for many years in Harlem by City Missions, is unique in its strict limitation on the character of enrollment, only teen-age youth who are teaching or working in church schools being eligible. Thus there is possible a direct tie-up of content with method and a very real relation to the actual task of leadership.

While these are encouraging examples of what can be done, they nevertheless affect only slightly the general picture of Leadership Training in New York City, from which a further criticism of the ICRE plan regarding curriculum must be drawn, namely, *that content courses are designed for presentation "in general" rather than for use with specific and defined age groups.*

The next section of Chapter V dealt with the criterion that any training procedure, to be effective, must be done in *relation to the actual task of leadership.* Even as beginners need laboratory school or field-work experience, so more advanced workers need the opportunity to bring their problems to class, discuss them together, and, through their own initiative, the democratic assistance of the group, and the professional help of the teacher, work out solutions which are meaningful for them and truly applicable to the situation. In such an approach, the workshop in general education is becoming increasingly significant.

Regarding the New York schools, it was pointed out that very large classes in which content is presented chiefly through the lecture method, the heterogeneous groupings which include every extreme of student qualification, and the setup of the curriculum itself do not encourage or permit close relationship of theory to

the teaching situation. Consequently, from a consideration of both criteria and performance, we must cite a third and related criticism of the curriculum: *that courses for experienced workers as well as beginners are frequently presented out of vital relationship to the actual task of leadership.*

There is, however, a notable exception to the general approach. The Third Series courses, developed some ten years ago by the ICRE along the same lines as the workshop in general education, hold real promise of more effective training. There are definite prerequisites for enrollment; and each student is expected to present his problems and to work out a project designed to meet his particular need. Advanced workers find herein an opportunity to meet with other persons of like caliber and with similar problems and to develop through their relationship with each other and with the instructor a course of training which becomes truly fruitful.

The difficulty is that, to date, this Third Series has been inadequately employed. In 1945 the Baptist Educational Center in Brooklyn was doing work on an advanced level closely corresponding to the Third Series of the ICRE. Also, in Harlem the Baptists were conducting a project in the nature of a "clinical approach," in which deputations of professional workers visited local church schools and dealt directly with the needs therein, reaching through that method some 685 teachers and leaders. But no Third Series course was given in interdenominational schools until 1947–48, when two such courses were included in the program of Central School of Manhattan.

The last consideration of the chapter on Curriculum was given to *adaptation to changing and emerging needs.* It was affirmed that educational "courses" often become irrelevant over a period of years, and while certain "truths" will always be "true," the manner of their presentation and the degree to which they serve emerging needs is highly important. The intensive development of training techniques during the war, new findings in adult education, and experiments in the field of religious education should certainly find recognition in the courses which attempt to train adults for the tasks of Christian leadership in the contemporary scene.

Analysis revealed that over an eight-year period the First Series added only four courses which could be regarded as actually "new." Over a five-year period, the Second Series added eleven. The First Series supplied five new Leader's Guides, but dropped six, while the Second Series provided twelve and discontinued twelve. It is interesting to note that practically all the Leader's Guides which were added were in the field of methods for teaching children, up to and including the Junior department; and practically all of those dropped were in the Intermediate department and above. The reason is debatable. It may rest in the fact that teaching processes for youth and adults are not as "settled" as those for children and that materials and plans produced for them might not be applicable for any great length of time. But it seems more likely that the Curriculum reflects the comparatively limited development of youth and adult work in local Church Schools, with correspondingly fewer persons interested in working in these areas and in taking courses to assist them in their tasks.

As to materials and texts, 47 per cent of the First Series courses and 23 per cent of the Second Series courses showed revision in, or additions to, recommended textbooks and supplementary references. There has evidently been commendable effort in this particular area.

But in none of the course descriptions was there any significant change in suggested content, methods, purposes, or teaching procedures. In view of this fact, and the fact that the new Leader's Guides which were put into use did not quite equal the number which were discontinued, the criticism appears warranted that *First and Second Series courses have failed through the years to make sufficient adaptation to the emerging and changing needs of the students.* It is true that local committees are free to develop "specials" if they so desire—and New York schools have done rather well in that respect—but there seems little likelihood that many local committees will feel competent to assume leadership in a field calling for highly professional training and ability. It is also true that much will depend upon the teachers who conduct the classes. Whenever they are deeply conscious of the changing social scene and the urgent demands upon the Church at the present time, such awareness will of necessity be reflected in their

teaching. And the selection and recommendation of those texts which best deal with "emerging and changing needs" is manifestly another avenue of help. However, the general failure of the ICRE curriculum itself to meet the issue involved is regarded by the writer as of rather far-reaching significance.

Faculty

The next consideration of the study was given to the matter of providing a faculty competent by training and experience to guide adult students in an effective Leadership Education process. Criteria, drawn from teacher training, from adult education, and from religious education, called for the basic qualifications of *knowledge of subject matter, professional training in education,* and *related experience.* Research regarding these items revealed that the faculty in the New York schools rated high in academic attainment, fifty-three persons reporting sixty-one college degrees, of which thirty-three were on the graduate level. Although only eight degrees were definitely in the field of "education," sixteen persons were actively engaged in areas of religious education, ten others were executives in religious or social enterprises, eight were professors, and twelve were ministers.

While their degrees did not indicate a large amount of professional training in education, their related work-experience was so extensive in character as to provide a combination of the two factors which should be regarded as highly favorable.

Consideration was given to the *two philosophies of education—the transmissive and the creative.* The *transmissive* was seen to include the well-known subject-matter approach, the methods and techniques being for the most part those of lecture, recitation, and class report. The *creative,* from which criteria were drawn for this study, was regarded as encompassing the experience-centered approach, the situation approach, and learning-by-doing, important methods and techniques being designated as discussion, demonstration, and group-planning.

Research in the New York schools showed the following: 40 per cent of the students said their teachers used the lecture method, 5 per cent the recitation method, 9 per cent class reports, 32 per cent discussion, and 14 per cent demonstration. These, when

grouped, show 46 per cent of the teachers using procedures commonly regarded as "creative" (discussion and demonstration).

As to the national plan, the efforts of the ICRE—to determine the qualifications of teachers, to assist them with detailed comments and suggestions regarding the development of their teaching plans, to provide Leader's Guides and related bulletins, to recommend textbooks and reference materials, and to hold the faculty of all schools up to the best possible standards—are indeed highly commendable. The difficulties are obvious in such a long-range undertaking; and there is perhaps little more which can be done within the existing framework.

The qualifications of the teaching staff will of necessity vary from school to school and from locality to locality. Since there is no way of knowing the nation-wide status of the teachers in the items of the criteria established for this study, the writer does not regard the present work as warranting an appraisal beyond that already indicated with regard to the New York schools—that the faculty were of high academic standing, that half of the group were actively engaged in areas of religious education or in college teaching, and that there was approximately equal division in use of those techniques and approaches which are recognized as within the "transmissive" philosophy and those which are within the "creative" philosophy of education. It is believed that this percentage within the creative may be regarded rather favorably, in view of the situation. Since there was no provision for the laboratory method, it was obviously impossible for teachers to employ the techniques associated with this method. Furthermore, since the Third Series was not in use in New York in 1945, the opportunity to relate theory to practice was to that extent further curtailed. And preponderance of large classes, as well as the setup of the curriculum, made it necessary for teachers, regardless of their objectives and philosophy, to adjust as well as possible to the practical situation in which they found themselves.

Administration

The final area to be studied was that of administration, with emphasis upon the criterion that administrative processes should rest upon *democratic participation,* planning procedures be-

ing kept close to the "people" of the immediate localities involved.

It was pointed out that such a process would require *membership on the Boards of School Administration* not only of professional leaders but of the teachers, laymen, and students who are directly affected by the programs offered. There is little evidence, however, in the New York boards of representation from the latter groups, all schools being planned by ministers, directors of religious education, executives of religious enterprises, and key persons who are admittedly leaders in their local churches. It so happens that a few members of the faculty are included in the various boards, as they serve in double capacity, but there is no representation whatever from the "people" who make up the student body of the various enterprises.

Such *organizational leadership* yields, of course, administrative ability of high quality; and there is every evidence of careful and expert direction by all boards and committees. Under the New York plan, a City Leadership Training Committee, composed largely of key persons from the borough schools and from various denominational enterprises, acts as a clearinghouse for the various projects, meeting periodically to make general and over-all plans. Local committees then proceed to develop program, engage teachers, take care of publicity, arrange for financial matters, and oversee all pertinent details for their respective schools.

Planning of program is accomplished without direct representation from the students, or without extensive or detailed survey as to the peculiar needs of the locality. Students are occasionally given the opportunity to suggest courses they would like to have in the next program of the school, and these suggestions are combined with a consideration of such items as preceding programs, funds available, and the "needs" of the churches (as judged by the professional representatives) to form the bases on which programs are arranged for the coming sessions.

There is very little evidence of *assistance to teachers,* through "teachers' meetings," to the end that faculty members may be acquainted with the local situation, the chief needs of the students, and the underlying assumptions of the program. Consequently, there is little opportunity for the teachers to give their own opin-

ions and recommendations from which, in a more democratic procedure, much good might accrue.

Regarding *evaluation of program,* it was shown that there has been commendable effort through the years on the part of the City Leadership Training Committee to think through its relation to the local and denominational projects, to evaluate its processes, and to recommend such procedures as it deemed suitable. The issues to which it has given consideration during the years are singularly parallel to those covered in this study, including chiefly the following: close relation to the work of the local church; deputation groups; separate areas of interest for denominational and interdenominational schools; provision for young people who have never taught (covering theory, observation, and practice teaching under supervision); personal coaching on the job; apprenticeship possibilities; use of demonstration class; adaptation to age groups; integrated units of study; provision for experienced persons through courses on advanced level; difficulties of large classes; and great differences of ability on the part of the students.

It is true that in many cases action ceased with the "consideration" of the issues, actual accomplishments being limited largely to the practical matters of hearing reports, arranging and clearing dates for schools, discussing possible emphases for the year, and handling such matters as the representatives were concerned about in their responsibilities for the borough schools. Nevertheless, the authorization of the research project undertaken by the writer in 1945 was a definite and earnest attempt to acquire data and critical evaluation thereof on which to base further plans and developments.

From the foregoing we have a clear picture of an administrative process in New York City which is highly efficient in matters of organizational detail and which also gives considerable time to questions of evaluation and appraisal. However, it must be regarded as operating entirely "from the top," without significant incorporation of any democratic procedure.

Analysis shows that the ICRE plan itself does not set up any national criteria for administration. Its statement regarding the proposed membership of the Boards of School Administration asks merely for "representation" from all the cooperating organizations

of the community. While such would ordinarily be drawn from "key people," there is nothing in the plan to prohibit the inclusion of purely local and nonprofessional persons. Such inclusion is hardly to be expected, however, inasmuch as the statement does not specify that members of the faculty, or persons from the "grass roots" of the society which the school is intended to serve, shall be definitely included as a required and vital part of the organization.

It is apparent that the degree to which boards and committees function in a democratic manner must vary widely from place to place. In some localities there may be adequate provision for the "voice of the people" and for democratic participation by the faculty. In others, it is quite possible that all arrangements will be made autocratically and the program very definitely "imposed."

While it is manifestly impossible to make any appraisal of the ICRE plan at this point, the situation in New York—which evidences a highly efficient yet quite undemocratic procedure—indicates what may well be a significant weakness, namely, *that the national plan fails to provide specifically and in a thoroughgoing manner for a truly democratic procedure.* And it may be, indeed, that this failure to guarantee Leadership Education Schools which are fundamentally "people's schools" lies at the root of a good deal of the unrest revealed in the total program.

Conclusion

The foregoing paragraphs have presented those criticisms which have resulted from an appraisal of the plan of the ICRE for Leadership Education. It should be kept in mind that attention was given in the body of the study to the positive elements in the situation—the very real significance of the initial effort to provide a national plan which would raise up challenging standards before the Church School workers of every community; the careful attention of the ICRE during the years to matters of organizational and administrative detail; the earnest attempt to provide assistance to faculty through Leader's Guides, written helps, and like processes; the promise of a fruitful approach in the development of the Third Series courses; and the general effort at supervision effected through minimum requirements which must be met for accredita-

tion. All these elements have contributed significantly to an educational enterprise of considerable acceptability throughout the Protestant churches of the continent.

However, as the plan has been appraised—in matters relating to physical accommodation; restriction on numbers per class; employment of some basis of selection for class groupings; provision for laboratory school or field-work experience for beginning teachers; integration of the curriculum for experienced workers through stated combination of courses, relation of content to its use, and relation of course to actual task of leadership; adaptation to changing and emerging needs; and provision for democracy in administration—the conclusion has been indicated that the plan, as a whole, cannot be regarded as meeting satisfactorily the accepted criteria for effective leadership education.

As the practical working out of the plan has been observed in the New York schools, certain difficulties and weaknesses have become apparent, as cited. These manifestations, coupled with the considerable demand of the students for other aids and processes, may be regarded, in the opinion of the writer, as objective evidence of the problems which may be expected to result from the failure of the national plan to meet these criteria.

Many of the difficulties appear to arise from the effort to adapt the national plan to local and varying needs. There is evidence of real awareness on the part of the directors concerning the problems involved, and also a growing appreciation of the *local situation* as the focal and most important point in the undertaking; there is likewise marked encouragement in the matter of local experimentation and reports thereon to the main offices. Many improvements may well be effected through these and other channels; yet the question remains whether any nation-wide approach which must consider the multitudinous interests of the forty-two denominations concerned can be made to serve with all adequacy the peculiar situations to which it must be applied.

General education has long faced the issue of the degree of possible or probable control which would be incident to federal aid on any national basis and, even in view of present limitations, has maintained that local and state controls are preferable to national supervision. It may be entirely possible that in Leader-

ship Education the placement of larger responsibility on local, state, and regional offices—aimed at the ultimate provision of more direct and personal assistance to administrators, deans, and faculty—would provide leadership of a nature impossible to render through national offices.

Obviously, the answer to the final question—*whether it is possible to provide on a national basis a plan for Leadership Education Schools which can be made properly effective in all local situations*—cannot be given as the result of one necessarily limited project of research. Much intensive investigation and study by other workers would be required before such an evaluation could be attempted.

In the present instance, the writer has of necessity presented, along with evidences of strength, many appraisals which are negative in character. It is widely recognized that the conclusions which a research worker must draw from the data he has collected and analyzed are not always those which he would personally prefer; however, they must be offered with all fairness in view of the findings of the study. Whatever the circumstances, it is the sincere wish of the writer that these partially negative evaluations may yet make a positive contribution to the cause of Leadership Education which already holds so much of real worth and significance for all Protestantism.

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Appendix A

QUESTIONNAIRES

APPENDIX A

FORM A-1

Leadership Status of Students

Denomination ..... Home Borough .....
Occupation ..... Age .....
Are you now working in your church school? ..... If so, what are you doing? .....
How long have you been in this service? .....
What positions have you held in your church during the last five years?
.....
.....
.....
If you are not teaching at present, are you now studying to prepare yourself for a definite position in the near future? ..... If so, in what department? .....
Do you look forward to professional service in Religious Education at any time? .....
What schools have you attended and how long in each?

Elementary	....yrs.	Normal School	....yrs.
High School	....	College or University	....
Business College	....	Others	....

How long have you taught in any or all of the following:

Public or Private School	....yrs.	Weekday Religious School	....yrs.
Sunday School	....	Summer Conferences	....
Daily Vacation Bible School	....	Other Schools	....

State number of courses taken at the following:
Local Church Training Schools .....
Community Leadership Training Schools .....
Give names of two or three courses which you recall as having been particularly helpful to you .....
.....
.....
What did you especially like about them? .....
.....

To what religious educational periodicals or magazines do you subscribe? .....

What others do you read? .....

List any *books* on religious education or related subjects which you have read recently .....

What do you consider to be the type of service in the church which you are best qualified to undertake? .....

FORM A-2

Biblical Quiz

Please fill in the blanks. Disregard all numbers.

A. The Jews believed that all of their race was descended from a great leader named (1)....., whose son was Isaac and whose grandson was Jacob. After a long period of slavery in (2)....., the Hebrews were led out of the country by a great man named (3)..... After crossing the (4)....., just as though it were dry land, and wandering for many years in the wilderness, they finally settled in the land called (5)..... At first these Israelites were not ruled by a king, but by (6)..... The first king, a very tall man, was named (7)..... ....., but the second king was the greatest in all Hebrew history; his name was (8)..... Later, after the people had come to think that God wanted them always to go to the temple and to make certain sacrifices, there arose a brave prophet at Bethel, a former herdsman, whose name was (9)..... He told the people that God cared more for justice and righteousness than for (10)..... Later the Judeans were conquered and taken away to the far city of (11).....

B. Many years later when Jesus was born, the country was under the political power of the (12).....Empire. Jesus probably spent most of his life in and around a town called (13)..... As a young man he followed the occupation of a (14).....but later became interested in the preaching of a courageous prophet who lived in the wilderness and whose name was (15)..... When he entered upon his ministry he chose twelve friends to help him, three of whom were (16)....., (17)..... and (18)..... Jesus was arrested in the city of (19).....and betrayed into the hands of the people by (20)..... It is believed that he was about (21)..... years of age when crucified.

After his death and resurrection, the story of his work and teachings was set down by several men, one of these writers being called (22)..... Another man, the greatest of the early missionaries, went out to strange lands and carried the story of Jesus to other people than the Jews: his name was (23).....

C. 1. One of the Ten Commandments teaches us that: (check one)
   a. We ought to love our enemies. ....
   b. We ought to be charitable in loving others. ....
   c. We ought always to pray and not faint. ....
   d. We ought not to steal anything. ....

2. One of the Beatitudes teaches us that: (check one)
   a. Those that eagerly seek after righteousness shall find it. ....
   b. We should not kill anyone. ....
   c. Christians are the salt of the earth. ....
   d. We should love our enemies and pray for them that despitefully use us. ....

3. One of the petitions of the Lord's prayer teaches us to pray that: (check one)
   a. Our enemies be punished and put to death. ....
   b. We be taken to heaven when we die. ....
   c. Our sins be forgiven as we forgive others. ....
   d. We sit on the right hand of God in glory. ....

4. The Parable of the Talents teaches us that: (check one)
   a. God expects nothing from the ordinary man. ....
   b. If we are not brilliant, it isn't worth while trying. ....
   c. All men have equal ability. ....
   d. God expects us to use what ability we have. ....

FORM A-3

Student's Evaluation of Individual Classes

TITLE OF COURSE .....

1. Please give your reason for registering for this particular course. Just what did you hope to gain from it? State in your own words, or use the suggestions below if they apply: .....
.....
.....

a. General information regarding the subject ....
b. Personal assistance in religious problems ....
c. Aids to better teaching, such as use of

drama	....	the Bible	....
music	....	teachings of Jesus	....
worship	....	everyday situations	....

2. What methods were chiefly employed in the presentation of the course: (a) lecture, (b) recitation, (c) discussion, (d) demonstration, (e) class reports .....
.....
Which of these methods do you think were best for meeting the purpose in mind? List by letter, with most effective first, etc. .....
.....
Could you suggest any other procedure which you think would be better?
.....
.....

3. What do you think was especially helpful to you in this course? .....
.....
What do you think was rather unimportant to you? .....
.....

FORM A-4

Student's Evaluation of Training School

1. How many sessions have you attended a Community Training School? ....
   .....
2. Check in the list below your estimate of the degree to which you think the Community Training School has helped you to do better work in your actual teaching situation:
   a. Of no assistance ....
   b. Of slight assistance ....
   c. Of definite assistance at a few points ....
   d. Of such assistance as to be well worth the time and effort involved in attendance ....
   e. Of such marked assistance that it proved to be all you could wish for ....
3. If you checked a, b, c, or d in number 2, what other aids to your work would you like to have made available?
   a. Local church training school ....
   b. Supervision—including personal coaching, observation, and assistance in classroom teaching ....
   c. Local church workers' conferences, either of department or of church school as a whole ....
   d. Opportunity to observe others in demonstration or laboratory classes ....
   e. Reading or correspondence courses ....
   f. Summer training school, camp, or institute ....
   g. Other suggestions .....
4. If you have had experience with any of the processes suggested in number 3, list by letter in the order of helpfulness to you .....
5. Suggest any courses of study for which you feel a personal need and which you would like to see in the next program of this Leadership Training School .....
   .....
   .....
   .....

FORM A-5

Teacher's Evaluation of Training School

TITLE OF COURSE .....

Text, or primary source materials recommended .....

.....

1. a. Give a brief statement of your objectives in this course:

.....

.....

b. What teaching method did you use primarily? .....

.....

2. Indicate your opinion regarding the following factors in your teaching situation, as they may have influenced the accomplishment of the purposes you had in view.

	Favorable	Unfavorable	Of no especial influence
Size and location of room	.....	.....	.....
Seating and desk facilities	.....	.....	.....
Composition of group:			
Age range	.....	.....	.....
Numbers	.....	.....	.....
Educational background	.....	.....	.....
Experience in religious work	.....	.....	.....
Initial seriousness of intent	.....	.....	.....
Out-of-class study or effort	.....	.....	.....
Classroom cooperation	.....	.....	.....
Other factors (specify)			
.....	.....	.....	.....

3. What suggestions for improvement would you make in any of the above which you may have marked as "unfavorable"? .....

.....

(Please continue your comments on back of this page, if necessary.)

4. Indicate on the scale below your estimate of the effectiveness of the Community Leadership Training School—as now standardized by the International Council of Religious Education—as a means of training church leaders.

0	20%	40%	60%	80%	100%
Generally Ineffective		Moderately Effective		Thoroughly Adequate	

5. Have you suggestions for other, or supplementary, processes and methods which you personally regard with favor? .....
.....
(Please continue on back of sheet, if necessary.)

6. Remarks .....

Signature .....

Appendix B

TABLES

Table 1

SUMMARY OF STATISTICS ON ENROLLMENT
IN INTERDENOMINATIONAL SCHOOLS: 1923 - 1948

BY YEAR AND BOROUGH

Year	Bronx	Brooklyn	Manhattan	Queens	Richmond	Totals by Year
1923-24		*	293			293
1924-25			568			568
1925-26			455			455
1926-27			295			295
1927-28	86		529	239	43	897
1928-29	57		558	188	63	866
1929-30	71		596	245	56	968
1930-31	114		558	379	68	1,119
1931-32	63		712	320	60	1,155
1932-33	130		679	264	63	1,136
1933-34	129		519	192	77	917
Total 1923-34	650		5,762	1,827	430	8,669
1934-35	111	637	1,180	178	70	2,176
1935-36	120	279	1,004	262	276	1,941
1936-37	115	205	726	215	66	1,327
1937-38	97	296	956	192	30	1,571
1938-39	87	254	1,175	112	53	1,681
1939-40	163	497	1,083	136	210	2,089
1940-41	154	249	1,009	109	152	1,673
1941-42	116	155	842	220	197	1,530
1942-43	221	125	851	161	105	1,463
1943-44	187	92	961	000	94	1,334
1944-45	231	121	788	424	143	1,707
1945-46	256	243	857	386 Est.	157	1,899
1946-47	312	316	995	350 Est.	128	2,101
1947-48	270	305	910	350 Est.	144	1,979
Total 1934-48	2,440	3,774	13,337	3,095	1,825	24,471

*Schools have been operating in Brooklyn since 1915, but comparable figures are not available for the years prior to 1934. Enrollment is estimated at 500 per year from 1923 to 1934.

Table 2

ICRE CREDITS IN
INTERDENOMINATIONAL SCHOOLS: 1939 - 1945

BY YEAR, SCHOOL, AND BOROUGH

School	1939-1940	1940-1941	1941-1942	1942-1943	1943-1944	1944-1945	Totals Sch.	Totals Bor.
Borough of Bronx								
Bronx	43	68	41	25	46	52	275	
East Bronx					21	9	30	305
Borough of Brooklyn								
Bay Ridge	37						37	
Central	60	71	34	34	39	72	310	
Flatbush	75	45	54	80	37	26	317	
Greenpoint	11	37					48	
Park Slope	19						19	731
Borough of Manhattan								
Central	150	186	126	243	305	#288	1,298	
Harlem	740	731	639	479	513	#438	3,540	4,838
Borough of Queens								
Bayside	22						22	
Flushing						55	55	
Jamaica		9					9	
Richmond Hill				139		*	139	
Springfield Gardens				42			42	
St. Albans	29	11		39			79	
Woodhaven-Ozone Park	37	30					67	413
Borough of Richmond								
North Shore	94	54	58	32	24	69	331	
South Shore	34	16	19	25	30	37	161	
Stapleton						26	26	518
Parent Education Classes	4	1				15	20	20
City Training Classes	11	7	10	9			37	37
Total	1,366	1,266	981	1,147	1,015	1,087		6,862

*Queens County Federation Certificates were given instead of ICRE credits.

#Also, Central--15 Second Certificates and 1 Third Certificate
Harlem--18 Second Certificates and 10 Third Certificates

Table 3

NUMBER AND PER CENT OF SUNDAY SCHOOL LEADERS ATTENDING LEADERSHIP TRAINING SCHOOLS: 1945

BY DENOMINATION

Demonimation	Total Officers and Teachers	No. in Inter-denomina-tional Schools	No. in Denomi-national Schools	Total No. in Training Schools	Per Cent of Officers and Teachers in Training Schools
Episcopal					
Diocese of New York	918		356		
Diocese of Long Island	1,136		140 496		
Total	2,054	66		562	27.3
Methodist					
New York Conference	426		---		
New York East Conference	1,678		---		
Newark Con-ference (Staten Island)	205		---		
Total	2,309	255		255	11.0
Presbyterian					
Presbytery of New York	1,078		---		
Presbytery of Brooklyn-Nassau	1,065		---		
Total	2,143	301		301	14.0
Reformed					
Manhattan, Bronx, Richmond	285				
Brooklyn, Queens	748		30 30		
Total	1,033	101		131	12.7
United Lutheran					
Total	1,759	125	---	125	7.1
Baptist					
City Societies	*				
Brooklyn, Queens			335 335		
Total		527		833	
Total		1,375	861	2,207	

*Not available.

Table 4

ICRE CREDITS IN
DENOMINATIONAL SCHOOLS: 1939 - 1945

BY DENOMINATION AND YEAR

Denomination	1939-1940	1940-1941	1941-1942	1942-1943	1943-1944	1944-1945	Total
Baptist							
City Societies	31	30	14				75
Educational Centers, Brooklyn and Queens	*	*	*	216	123	341	680
Episcopal (Schools held but no credits given)							
Methodist	16	44	32				92
Presbyterian							
Presbytery of New York	51	42	67	39			199
United Lutheran	162	227	181	72	68	18	728
Total	260	343	294	327	191	359	1,774

*Schools were in operation, but figures are not available.

Table 5

ENROLLMENT IN INTERDENOMINATIONAL SCHOOLS
FOR THE YEAR 1945

BY SCHOOL AND BOROUGH

School	Manhattan	Bronx	Brooklyn	Queens	Richmond	Others	Total
Central, Manhattan	181	41	14	36	2	33	307
Harlem							
Spring	202	2	--	--	--	3	207
Fall	276	7	--	--	3	--	286
Bronx	1	168	--	--	--	11	180
East Bronx	--	76	--	--	--	--	76
Central, Brooklyn	2	--	79	5	--	--	86
Flatbush	2	--	50	1	--	--	53
Flushing	--	--	--	114	--	--	114
Richmond Hill	--	--	--	186	--	--	186
Port Richmond	--	--	--	--	82	--	82
South Shore, S.I.	--	--	--	--	75	--	75
Total	664	294	143	342	162	47	1,652

The classification by borough is according to the location of the church from which representatives enrolled in an interdenominational school.

Table 6

ENROLLMENT IN INTERDENOMINATIONAL SCHOOLS
FOR THE YEAR 1945

BY SCHOOL AND DENOMINATION

School	Baptist	Episcopal	Methodist	Presbyterian	Reformed of America	Lutheran	Others	Total
Central, Manhattan	17	25	39	106	25	10	85*	307
Harlem								
Spring	189	--	4	3	--	--	11	207
Fall	240	--	2	5	--	--	39	286
Bronx	15	--	31	58	1	61	14	180
East Bronx	--	3	8	43	17	2	3	76
Central, Brooklyn	10	8	24	26	6	9	3	86
Flatbush	16	--	16	2	--	8	11	53
Flushing	2	30	29	12	16	9	16	114
Richmond Hill	31	--	24	31	6	24	70#	186
Port Richmond	7	--	29	15	8	1	22	82
South Shore, S.I.	--	--	49	--	22	1	3	75
Total	527	66	255	301	101	125	277	1,652

*Includes 24 Community Church.
21 City Mission.
14 Salvation Army.

#Includes 27 Evangelical and Reformed.

Table 7

OBSERVATION OF TEACHING SITUATION
(75 Classes)

	Number of Students		Size of Room	Seating and Desk Facilities				Atmosphere		
	Enrolled	Present, When Observed	Per Cent Adequate (Est.)	Plain Chairs	Desk Chairs	Pews	Tables	Sunday School Class or Assembly Room	College Class or Assembly Room	Sanctuary
Central (Brooklyn)										
216b	75	66	90	x				x		
231b	25	22	70	x				x		
251b	22	20	80	x				x		
511b sp	6	3	100	x				x		
141a	12	9	70	x				x		
124b	12	12	100	x			x	x		
Flatbush (Brooklyn)										
210b	7	5	100	x				x		
121b sp	22	15	100	x				x		
141a	4	3	100	x			x	x		
210a	9	6	100	x				x		
144b	10	7	100	x			x	x		
310b	11	8	100	x				x		
Central (Manhattan)										
142.7b	61	50	50		x				x	
124b	59	50	90		x				x	
314b	30	20	50		x				x	
144b	19	15	100		x				x	
133b	58	28	100		x				x	
215b	23	14	90		x		x		x	
323b	28	18	50		x				x	
Spb 3	18	16	60		x				x	
Spb 2	52	25	100		x				x	
121b	79	30	100		x				x	
242b	43	25	60		x				x	
252b	41	14	60		x				x	
142b	8	5	100		x		x		x	
Spb 1	19	12	90		x				x	

Table 7 (Continued)

	Number of Students		Size of Room	Seating and Desk Facilities				Atmosphere		
	Enrolled	Present, When Observed	Per Cent Adequate (Est.)	Plain Chairs	Desk Chairs	Pews	Tables	Sunday School Class or Assembly Room	College Class or Assembly Room	Sanctuary
Harlem (Manhattan)										
214b	27	20	100	x				x		
251b	30	17	100	x				x		
120b	60	50	100	x				x		
Spb	40	31	80	x				x		
420b	8	7	100	x				x		
110b	52			x				x		
122b	38			x				x		
142b	63			x				x		
200b	17			x				x		
216b	27			x				x		
300b	29			x				x		
318b	11			x				x		
413b	12			x				x		
Spb	20			x				x		
124b	30			x				x		
Spb	12			x				x		
144.1b	15			x				x		
Flushing (Queens)										
120b		75	90	x						x
231b		7	100	x				x		
241b		16	75	x				x		
324b		10	80	x				x		
617b		18	100	x				x		
251b		14	90	x				x		
334b		10	100	x				x		
Richmond Hill (Queens)										
210b		50	75	x				x		
241b		50	100	x				x		
334b		8	100	x				x		
617b		10	100	x				x		
324b		15	100	x				x		

Table 7 (Continued)

	Number of Students		Size of Room	Seating and Desk Facilities				Atmosphere		
	Enrolled	Present, When Observed	Per Cent Adequate (Est.)	Plain Chairs	Desk Chairs	Pews	Tables	Sunday School Class or Assembly Room	College Class or Assembly Room	Sanctuary
Bronx										
120a	87	70	100			x				x
Spb 1	62	50	80	x				x		
311a	15	11	100	x				x		
140a	30	25	80	x				x		
141a	61	35	80	x				x		
East Bronx										
121a	25	13	100			x				x
120a	20	12	100			x				x
313a	25	21	100	x				x		
140a	25	11	100	x				x		
241a	20	10	100	x				x		
Spa	15	10	100	x				x		
142a	10	3	100	x				x		
North Shore S.I.										
120a	62			x				x		
140a	31			x				x		
Spa 1	21			x				x		
Spa 2	14			x				x		
South Shore S.I.										
120a	55	50	100	x				x		
140a	27	12	100	x				x		
Spa 1	8	6	100	x				x		
Spa 2	20	30	100	x				x		
Total				58	14	3	5	57	14	4

Table 7 (Continued)

SUMMARY AND ANALYSIS

	Number of Rooms	Per Cent of Total	
Physical accommodation (75 rooms)			
Church school classrooms	57	75	
Church sanctuaries	4	5	
College classrooms	14	20	100
Adequacy of room space in relation to size of class (59 rooms observed)			
50-59% } regarded	3	5	
60-69% } as	3	5	
70-79% } overcrowded	4	7	
80-89%	6	10	
90-100%	43	73	100
Seating and desk facilities (75 rooms)			
Plain chairs	58	77	
Desk chairs	14	19	
Church pews	3	4	100
Tables available	5		7
Per cent of enrollment present at time of observation (59 classes)			69

Table 8

LEADERSHIP STATUS OF STUDENTS

Number of schools---------- 9
Enrollment ---------- 1,369*
Questionnaires analyzed---------- 650 (47.5% of enrollment)

	No. of Persons Reporting per Item		Per Cent of Total Number Reporting (N=650)	
AGE (range 14-74 years; mean 33.4 years)	535		82.3	
OCCUPATION				
Teachers	37		5.7	
Businessmen	25		3.84	
Office workers	143		22.0	
Salesmen	9		1.38	
Housewives	147		22.61	
Students	88		13.54	
Tradesmen	54		8.3	
Professional	55		8.46	
Others	38		5.84	
Not stated	54	650	8.33	100
EDUCATION				
Elementary				
6 years	22		3.4	
7 years	21		3.23	
8 years	575		88.46	
Not stated	32	650	4.91	100
High School				
1 year	32		4.92	
2 years	76		11.69	
3 years	56		8.61	
4 years	402		61.84	
Not stated	84	650	12.94	100
Beyond High School				
Business school (av. 1.17 years)	134		20.6	
Normal (av. 2.55 years)	45		6.9	
College (av. 3.09 years)	167		25.7	
Graduate (av. 1.7 years)	23		3.5	
Others (av. 1.3 years)	42		6.4	
Total (av. 2.82 years)		314**	48.3	
COURSES AT LEADERSHIP TRAINING SCHOOLS				
Average-4.7 courses	322		50.0	

*Approximate classification: Men, 15% of total enrollment;
Negro, 40% of total enrollment.

**97 persons reported more than one item.

Table 8 (Continued)

	No. of Persons Reporting per Item	Per Cent of Total Number Reporting (N=650)
GENERAL TEACHING EXPERIENCE		
Public School (av. 10. years)	87	13.3
D.V.B.S. (av. 3.2 years)	108	16.6
Weekday Religious (av. 3.36 years)	49	7.5
Summer Conference (av. 4. years)	26	4.0
Others (av. 4.75 years)	8	1.0
SUNDAY SCHOOL TEACHING EXPERIENCE		
Average-8 years	471	72.5
IN TRAINING FOR DEFINITE FUTURE POSITION	146	22.3
PRESENT SUNDAY SCHOOL POSITION		
Teachers		
Nursery, kindergarten, beginners	43	6.6
Primary	54	8.3
Junior	66	10.1
Intermediate	45	6.9
Senior	19	2.9
Department not stated	187	28.8
Total number of teachers	414	63.6
Superintendents	84	12.9
Secretaries	10	1.5
Directors of music	12	1.8
Others	26	4.0
OTHER CHURCH POSITIONS IN LAST FIVE YEARS		
Average-1.9 positions per person	322	49.5
TYPES OF CHURCH WORK PREFERRED		
Teaching		
Nursery, kindergarten, beginners	24	3.7
Primary	25	3.9
Junior	19	2.9
Intermediate	10	1.5
Senior	1	0
Department not stated	143	22.0
Total number of teachers	222	34.0
General superintendent	12	1.8
Young people's work	34	5.2
Men's work	1	0
Women's work	1	0
Missions	15	2.3
Music	21	3.2
Visitation	4	.6
Church officer	5	.8
Others	33	5.0

Table 9-A

SUMMARY OF CORRECT ANSWERS ON BIBLICAL QUIZ

Number of schools reporting---------- 7
Enrollment at schools---------- 1,009
Questionnaires tabulated ---------- 455 (45% of enrollment)

	No. Persons Reporting per Item	Correct Answers Given	Possible Correct Answers	Per Cent of Correct Answers
Old Testament				
Bronx	57	275	627	43.8
Central, Brooklyn	57	348	627	55.5
Harlem	84	481	924	52.1
Flushing	64	438	704	62.2
Richmond Hill	105	544	1,155	47.1
Port Richmond	41	283	451	62.7
South Shore, S. I.	31	195	341	57.1
Total	439	2,564	4,829	53.1
New Testament				
Bronx	50	360	600	60.0
Central, Brooklyn	57	585	684	85.5
Harlem	74	588	888	66.2
Flushing	61	613	732	83.7
Richmond Hill	108	959	1,296	74.0
Port Richmond	37	350	444	78.8
South Shore, S. I.	33	296	396	74.7
Total	420	3,751	5,040	74.4
Comprehension				
Bronx	45	141	180	78.3
Central, Brooklyn	57	206	228	90.4
Harlem	59	181	236	76.7
Flushing	60	210	240	87.5
Richmond Hill	107	391	428	91.3
Port Richmond	32	104	128	81.2
South Shore, S. I.	30	94	120	78.3
Total	390	1,327	1,560	85.1
Entire Quiz				
Bronx	57	776	1,407	55.2
Central, Brooklyn	59	1,139	1,539	74.0
Harlem	89	1,250	2,048	61.0
Flushing	66	1,261	1,676	75.2
Richmond Hill	110	1,894	2,879	65.8
Port Richmond	41	737	1,023	72.0
South Shore, S. I.	33	585	857	68.3
Total	455	7,642	11,429	66.9

Table 9-B

DISTRIBUTION OF SCORES ON BIBLICAL QUIZ

	Per Cent of Correct Answers			
	0-25%	25-50%	50-75%	75-100%
	Number of Persons in Each Grouping			
Old Testament				
Bronx	14	32	8	3
Central, Brooklyn	7	24	20	6
Harlem	19	33	25	7
Flushing	7	21	26	10
Richmond Hill	32	43	18	12
Port Richmond	6	11	17	7
South Shore, S. I.	4	12	12	3
Total	89	176	126	48
New Testament				
Bronx	11	10	11	18
Central, Brooklyn	1	2	11	43
Harlem	7	19	19	29
Flushing	1	2	16	42
Richmond Hill	6	18	28	56
Port Richmond	4	3	6	24
South Shore, S. I.	3	3	10	17
Total	33	57	101	229
Comprehension				
Bronx	4	9	9	23
Central, Brooklyn	2	2	12	41
Harlem	4	8	27	20
Flushing	2	4	16	38
Richmond Hill	0	5	27	75
Port Richmond	2	3	12	15
South Shore, S. I.	4	3	8	15
Total	18	34	111	227
Entire Quiz				
Bronx	11	19	18	9
Central, Brooklyn	2	8	24	25
Harlem	20	26	27	16
Flushing	5	7	26	28
Richmond Hill	4	32	47	27
Port Richmond	4	9	13	15
South Shore, S. I.	0	8	14	11
Total	46	109	169	131

Table 9-C

RELATION OF SCORE ON BIBLICAL QUIZ TO OTHER FACTORS IN "LEADERSHIP STATUS" OF STUDENTS

(Figures indicate relative position on scale in which 1 is high and 7 is low.)

School	Score on Biblical Quiz	Average Age of Students	Years of Education Beyond High School	Number of Leadership Training Courses Taken Previously	Years of Sunday School Teaching	Other Church Positions
Flushing	1	4	1	4	3	3
Brooklyn (Central)	2	5	4	3	5	2
Port Richmond	3	3	2	2	1	1
South Shore, S. I.	4	2	3	5	2	4
Richmond Hill	5	6	5	6	6	7
Harlem	6	1	5	1	4	5
Bronx	7	7	5	7	7	6

The first four schools are consistently high in all ratings, while the last three are consistently low, with the exception of Harlem, in respect to "average age" and "number of Leadership Training courses taken previously."

Table 10

SUMMARY OF STATISTICS ON TEACHERS' EVALUATION OF TRAINING SCHOOL

Number of schools reporting------ 10
Number of "regular" teachers ---- 64
(Special lecturers not included)
Questionnaires analyzed---------- 47 (73.4% of regular teachers)

1. Appraisal of the various factors in the teaching situation, as they may have influenced the accomplishment of the purposes in view:

	Number and Per Cent of Teachers Reporting Items as--					
	Favorable		Unfavorable		No special influence	
	No.	%	No.	%	No.	%
Size and location of room	35	75	6	12½	6	12½
Seating and desk facilities	30	64	13	28	4	8
Composition of group						
Age range	22	48	11	24	13	28
Numbers	28	62	9	20	8	18
Educational background	23	54	14	33	6	13
Experience in religious work	28	72	6	15	5	13
Initial seriousness of intent	45	100	--		--	
Out-of-class study or effort	29	71	8	19	4	10
Classroom cooperation	43	98	1	2	--	
Total votes cast by teachers in appraising factors in teaching situation	283		68		46	

2. Estimate of the effectiveness of the Interdenominational Leadership Education School--standardized by the International Council of Religious Education--as a means of training church leaders:

	Degree of Effectiveness	No.	%
	0-20% --------	1	2.3
Generally ineffective	20-40% --------	3	7.0
	40-59% --------	16	37.2
	(under 60%)-----	20	46.5
Moderately effective	60-80% --------	20	46.5
Thoroughly adequate	80-100% -------	3	7.0
		43	100.0

Table 11

GROUPING OF COURSES OFFERED IN 1945

Course Number		Series "a"	Series "b"	Totals "a"	Totals "b"
	GROUP I--GENERAL COURSES				
	Section 1--Religion in Personal and Social Life				
*Spa	Questions Christians Are Asking Today	1			
Spb	Our Protestant Faith		1		
110b	Personal Religious Living		1		
Spb	How to Become a Real Person in a Confused World		1	1	3
	Section 2--The Bible and Other Religious Literature				
120a	The Life of Christ	4			
121a	A Brief Survey of the Old Testament	1			
120b	How the Bible Came to Be		2		
121b	The Old Testament: Its Content and Values		2		
122b	The New Testament: Its Content and Values		1		
124b	Jesus and His Teachings		3	5	8
	Section 3--The Church				
Spb	The Church and the Returning Soldier		1		
133b	The Church and Social Action		1		2
	Total for Content Courses (General)			6a	13b-19
	Section 4--Psychology and Methods for Church Leaders				
140a	How to Understand Our Pupils	4			
141a	How to Teach in the Church School	3			
142a	Planning and Leading Group Worship	2			
142b	Ways of Teaching		2		
144b	Christian Worship		2		
144.1b	The Use of Music in Christian Education		1		
Spb	Current Books and Magazines in Religious Education.		1		
Spb	Combining Church Work with Child-Welfare Agencies in the Treatment of War-time Behavior Problems in Children		1		
Spb	Use of Creative Activities in Teaching Religion		1	9	8
	Total for Psychology and Methods (General)			9a	8b-17

*Spa and Spb indicate special courses not listed in Standard Leadership Curriculum but developed by local committees in accordance with prescribed standards.

Table 11 (Continued)

Course Number		Series "a"	Series "b"	Totals "a"	Totals "b"
	GROUP II--CHILDREN'S DIVISION COURSES				
	Section 1--Divisional Courses				
210a	The Children We Teach	1			
210b	The Growth of Christian Personality During Childhood		2		
214b	Missionary Activities in a Program of Christian Education of Children		1		
215b	The Child's Approach to Religion		1		
216b	The Use of the Bible with Children	—	2	1	6
	Section 3--Beginners Department				
231b	Guiding Beginners in Christian Growth	—	2	—	2
	Section 4--Primary Department				
241a	Teaching Primary Children	1			
241b	Guiding the Religious Growth of Primary Children		2		
242b	How to Find and Use Source Materials for Primary Children	—	1	1	3
	Section 5--Junior Department				
251b	Guiding the Religious Growth of Juniors		3		
252b	How to Find and Use Source Materials for Juniors	—	1	—	4
	GROUP III--YOUNG PEOPLE'S DIVISION COURSES				
	Section 1--Divisional Courses				
311a	Teaching Youth	1			
313a	Planning a Young People's Society Program	1			
310b	Understanding Youth		1		
313.1b	The Young People's Society Program		1		
314b	How to Teach Youth		1		
318b	Christian Youth United		1		
Spa	Guiding Youth in Christian Beliefs	2			
Spb	How Can Religion Be Made Central in the Lives of Children and Youth		1		
Spb	Ways of Educating Boys and Girls in Christian Brotherhood	—	1	4	6
	Section 2- Intermediate Department				
Spa	Teaching Intermediates	1			
323b	The Church's Program for Intermediates		1		
324b	Teaching Intermediates	—	2	1	3
	Section 3--Senior Department				
334b	Teaching Seniors	—	2	—	2

Table 11 (Continued)

Course Number		Series "a"	Series "b"	Totals "a"	Totals "b"
	GROUP IV--ADULT DIVISION COURSES				
	Section 1--Adult Education				
413b	Organizing for Adult Education in the Church		1		1
	Section 2--Parent Education				
420b	Guidance in Christian Homemaking		1		1
	GROUP V--LEADERSHIP DEVELOPMENT COURSES				
511b	How to Teach a First Series Course		1		1
	GROUP VI--ADMINISTRATION COURSES				
612b	How to Organize and Administer the Weekday Church School		1		
617b	The Superintendent and His Task		2		3
	Total for Divisional and Departmental Courses			7a	32b-39

SUMMARY AND ANALYSIS

	No.	Total	%
BY GROUPS			
General Courses in Content			
Group I, Sections 1, 2, and 3			
Series "a"	6		
Series "b"	13	19	
General Courses in Psychology and Methods			
Group I, Section 4			
Series "a"	9		
Series "b"	8	17	
Total General Courses		36	48
Divisional Courses			
Groups II and III			
Series "a"	5		
Series "b"	12	17	
Departmental Courses			
Groups II, III, IV, V, VI, VII			
Series "a"	2		
Series "b"	20	22	
Total Divisional and Departmental Courses		39	52
Total General, Divisional and Departmental Courses		75	100

Table 11 (Continued)

	No.	Total	%
BY SERIES			
First Series, "a" courses			
General Content			
(Group I, Sections 1, 2, and 3)	6		
General Psychology and Methods			
(Group I, Section 4)	9		
Divisional			
(Groups II and III)	5		
Departmental			
(Groups II, III, IV, V, VI, VII)	2	22	29
Second Series, "b" courses			
General Content			
(Group I, Sections 1, 2, and 3)	13		
General Psychology and Methods			
(Group I, Section 4)	8		
Divisional			
(Groups II and III)	12		
Departmental			
(Groups II, III, IV, V, VI, VII)	20	53	71
Total First and Second Series Courses		75	100

Table 12

STUDENTS' EVALUATION OF TRAINING SCHOOLS

Number of schools reporting--- 9
Enrollment ---------- 1,392
Questionnaires analyzed------- 497 (36% of enrollment)

1. Estimates of the degree to which students believe the school has helped them to do better work in their actual teaching situations:

	Number of Persons Reporting per Item	Per Cent of Total Number Reporting
Of no assistance	2	--
Of slight assistance	23	4.62
Of definite assistance at a few points	108	21.73
Of such assistance as to be well worth the time and effort involved in attendance	273	54.92
Of such marked assistance that it proved all that could be desired	74	14.88
Not reporting	17	3.85
	497	100.00

2. Requests for other aids which the students would like to have available:

	Number of Requests per Item	Per Cent of Total Number Reporting
Local church training school	111	22.33
Supervision, including personal coaching, observation, and assistance in classroom teaching	134	26.96
Local church workers' conferences, either of department or of Sunday School as a whole	95	19.11
Opportunity to observe others in demonstration or laboratory classes	177	35.61
Reading or correspondence courses	80	16.09
Summer training school, camp, or institute	69	13.88

(Many persons checked more than one item)

Table 13

TEACHERS' RECOMMENDATIONS FOR "OTHER" OR "SUPPLEMENTARY" TRAINING PROCESSES
(20 persons, or 31% of the 64 regular teachers)

	Supervision, Including Personal Coaching, Observation, and Assistance in Classroom Teaching	Local Church Workers' Conferences	Opportunity to Observe Others in Demonstration or Laboratory Classes, or Good Church Schools	Division of Classes According to Teaching Experience of Students	Workshop Methods	Others	Totals
Bronx							
141a	x	x					
East Bronx							
Course 4			x			x	
Course 7	x					x	
Brooklyn							
Central							
216b	x		x		x		
231b			x		x		
251b			x				
Flatbush							
141a	x	x	x			x	
Queens							
Flushing							
Course 2		x					
Course 4						x	
Course 5	x					x	
Richmond Hill							
Course 2				x			
Course 4						x	
Manhattan							
Central							
252b	x		x	x			
144b	x	x				x	
215b			x				
133b		x					
Spb 3	x						
Harlem							
200b			x				
251b			x	x			
Staten Island							
N. Shore							
120a	x						
S. Shore							
140a				x			
Totals	9	5	9	4	2	7	36
Total Per Cent	25%	14%	25%	11%	6%	19%	100%

Table 14

STUDENTS' REASONS FOR REGISTERING IN COURSES

(Four Schools, 21 Classes)

Purpose	15 "Methods" Classes		6 "Content" Classes	
	No.	%	No.	%
General information regarding subject	164	26	111	38
Personal assistance in religious problems	35	6	33	11
Aids to better teaching, such as the use of				
Drama	28	5	--	--
Music	27	5	--	--
Worship	77	12	20	7
Bible	108	17	41	14
Teachings of Jesus	83	13	50	17
Everyday Situations	101	16	38	13
Total answers given	623	100	292	100

Table 15

STUDENTS' REQUESTS FOR COURSES

(Nine Schools--497 Persons, 36% of Enrollment)

	Bronx	East Bronx	Central (Brooklyn)	Flatbush (Brooklyn)	Central (Manhattan)	Harlem (Manhattan)	Flushing (Queens)	Richmond Hill (Queens)	North Shore - S.I.	South Shore - S.I.	Totals	Per Cent
GROUP I. GENERAL COURSES												
Sec. 1-Religion in Personal and Social Life												
Christian beliefs			1								1	
Christian ethics					3						3	
World peace					3				1		4	
Returning veterans					3						3	
Neighborhood problems			1								1	
Racial problems			1								1	
Youth problems (N.Y. City)					3						3	16 11%
Sec. 2-The Bible and Other Religious Literature												
The Bible												
General--no specification		4	4		2	4		12	2	1	29	
Old Testament												
General	2	1	1	1			2		2		9	
Historical background			1								1	
Psalms	1										1	
Prophets	1				1						2	
Job						1					1	
											14	
New Testament												
General	1				1		1		1		4	
Life of Jesus					1			1			2	
Teaching of Jesus		2									2	
Paul					1				1	1	3	
Epistles					1						1	
											12	55 36%

Table 15 (Continued)

	Bronx	East Bronx	Central (Brooklyn)	Flatbush (Brooklyn)	Central (Manhattan)	Harlem (Manhattan)	Flushing (Queens)	Richmond Hill (Queens)	North Shore - S.I.	South Shore - S.I.	Totals	Per Cent
Sec. 3-The Church												
Church history					1		1		2		4	
Laymen's movement					3						3	
Protestant leaders			1								1	
Christian symbolism			1								1	
(Other religions)									1		1	10 6%
Total for Content Courses												81 53%
Sec. 4-Psychology and Method for Church Leaders												
Child psychology	2	1	3		2						8	
Evangelism					2						2	
Storytelling				1	2			1			4	
Group discussion						1					1	
Handwork						1	1	1			3	
Visual aids								1			1	
Workshop (in materials)					1						1	
Music			1		1	1			2		5	
Drama					1	2					3	
Worship						2					2	
Art					1						1	
Choral speaking					1						1	
Denominational materials					2						2	
Missionary education					2	1					3	
Public speaking						2	1				3	40 26%
GROUP II. CHILDREN'S DIVISION COURSES												
Sec. 1-Divisional Courses												
One-room schools			1		2			1			4	
Use of the Bible with children			1	1				2			4	
Sec. 2-Nursery Dept.					1	1		2			4	
Sec. 3-Beginners Dept.			2								2	
Sec. 4-Primary Dept.			1			1					2	
Sec. 5-Junior Dept.			1		2						3	19 12%

Table 15 (Continued)

	Bronx	East Bronx	Central (Brooklyn)	Flatbush (Brooklyn)	Central (Manhattan)	Harlem (Manhattan)	Flushing (Queens)	Richmond Hill (Queens)	North Shore - S.I.	South Shore - S.I.	Totals		Per Cent
GROUP III. YOUNG PEOPLE'S DIVISION COURSES													
Sec. 2-Intermediate Dept.	1										1		
Sec. 4-Young People's Dept.		1	1								2	3	2%
GROUP IV. ADULT DIVISION COURSES													
Sec. 2-Christian Homemaking				1								1	1%
GROUP V. LEADERSHIP DEVELOPMENT COURSES													
Teacher Training					2	1						3	2%
GROUP VI. ADMINISTRATION COURSES													
Adm. of Church School								1			1		
Adm. of D.V.B.S.						1					1		
Supervision						2					2		
Superintendent							1				1		
Secretary						1					1	6	4%
SUMMARY													
Total for Methods Courses											72		47%
Total for Content Courses											81		53%
Total Number of Requests for Courses											153		100%

Table 16

QUALIFICATIONS OF TEACHERS:
ACADEMIC DEGREES AND PROFESSIONAL STATUS
(Data on 84% of 64 regular teachers)

	Degrees									Status					
	Ph.D.	Ed.D.	Th.D.	S.T.M.	M.A.	M.R.E.	B.D.	A.B.	Others	Minister	D.R.E.	Spec. R.E.	Executive	Teacher	Others
Bronx															
120a	x		x											x	
141a								x				x			
140a					x								x		
311a					x		x			x					
East Bronx															
Course 1							x			x					
2							x			x					
3								x					x		
4					x						x				
5								x							x
6							x			x					
7					x						x				
Brooklyn Central															
216b						x						x			
231b					x						x				
251b					x							x			
141a								x							x
124b	x													x	
Flatbush															
210b												x			
121b sp	x													x	
141a								x							x
210a						x						x			
144b							x			x					
310b					x		x			x					
Manhattan Central															
Spb 2				x										x	
323b					x		x			x					
314b							x				x				
242b															x
252b					x						x				
144b	x						x							x	
Spb 2									x				x		
142.7b								x					x		

Table 16 (continued)

	Degrees									Status					
	Ph.D.	Ed.D.	Th.D.	S.T.M.	M.A.	M.R.E.	B.D.	A.B.	Others	Minister	D.R.E.	Spec. R.E	Executive	Teacher	Others
124b	x						x							x	
142b						x					x				
Spb 1						x	x			x					
215b												x			
121b			x											x	
Spb 3		x											x		
Spb 3	x													x	
Harlem (Fall)															
110b							x	x		x					
100b									x						x
413b					x								x		
251b								x				x			
200b								x					x		
100b					x		x						x		
300b					x								x		
100b									x						x
100b								x					x		
420b												x			
Staten Island N. Shore															
120a						x	x			x					
140a					x							x			
Spa 1						x	x			x					
S. Shore															
120a	x													x	
140a					x							x			
Spa 1						x	x			x					
Total	7	1	2	1	14	7	16	10	3*	12	6	10	10	8	7

*Doctor of Bio-Psychology, 1
Bachelor of Science, 1
Bachelor of Music, 1

Table 17

TEACHERS' STATEMENTS OF OBJECTIVES AND TEACHING APPROACH

(By 47 persons, 73.4% of 64 regular teachers)

	Objective						Approach	
	To Give Factual Information Regarding Bible	To Increase Understanding of Religious Teachings and Theological Concepts	To Promote Personal Religious Growth and Consecration	To Broaden Understanding of Basic Principles of Religious Education	To Present Various Teaching Methods and Aids	To Adapt Teaching Process to "Experience" and "Situation" of Students	To Provide for "Learning by Doing" in Class
Bronx							
120a	x	x					
141a				x	x	x	
140a				x		x	
311a				x			
East Bronx							
Course 1		x					
2		x					
3				x		x	
4			x	x		x	
5				x	x	x	
6			x	x			
7				x	x	x	
Brooklyn							
Central							
216b		x*		x	x		
231b			x	x	x	x	
251b				x			
141a				x			
124b		x*				x	
Flatbush							
210b				x			
141a				x			

*Indicates stated intention to relate same to everyday lives of students (Total--5).

Table 17 (Continued)

	Objective					Approach	
	To Give Factual Information Regarding Bible	To Increase Understanding of Religious Teachings and Theological Concepts	To Promote Personal Religious Growth and Consecration	To Broaden Understanding of Basic Principles of Religious Education	To Present Various Teaching Methods and Aids	To Adapt Teaching Process to "Experience" and "Situation" of Students	To Provide for "Learning by Doing" in Class
Manhattan							
Central							
Spb2			x			x	
323b				x			
314b			x	x	x		
252b			x	x	x		
144b				x	x	x	
142.7b				x			x
124b							
142b				x	x	x	
Spb1			x	x	x	x	
215b				x	x		
133b			x				
Spb3			x		x		
Harlem							
200b			x	x	x		x
251b		x*		x	x		
100b	x		x				
Queens							
Flushing							
Course 1				x	x		
2				x	x		
3				x			
4				x	x	x	
5				x	x	x	
Richmond Hill							
Course 2				x			
4				x	x	x	
6				x		x	
Staten Island							
N. Shore							
120a		x	x	x			
140a			x	x			

Table 17 (Continued)

	Objective					Approach	
	To Give Factual Information Regarding Bible	To Increase Understanding of Religious Teachings and Theological Concepts	To Promote Personal Religious Growth and Consecration	To Broaden Understanding of Basic Principles of Religious Education	To Present Various Teaching Methods and Aids	To Adapt Teaching Process to "Experience" and "Situation" of Students	To Provide for "Learning by Doing" in Class
S. Shore							
120a		x*					
140a				x	x		
Spa 1		x*	x	x			
Spa 2			x				
Total	2	10	15	36	20	15	2

SUMMARY AND ANALYSIS

Objective	Teachers' Replies	Per Cent of Total
To give factual information regarding the Bible	2	2
To increase understanding of religious teachings and theological concepts	5	6
Same, with stated intention to apply such to everyday lives of students	5	6
To promote personal religious growth and consecration	15	18
To broaden understanding of basic principles of religious education	36	44
To present various teaching methods and aids	20	24
	83	100

Teaching Approach	Teachers' Replies	Per Cent of Total
To adapt teaching process to "experience" and "situation" of students	20	43
To provide for "learning by doing" in class	2	4
Not stated	25	53
	47	100

Table 18

REPORT ON METHODS EMPLOYED

	As Stated by Teachers						As Reported by Students						As Seen by Observer					
	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others
Bronx																		
C.120a*	x			x			56		5	17			x					
M.141a#					x											x		
M.140a				x			16	4	4	24	8					x		
M.311a	x	x		x		x	9			8	1		x		x			
East Bronx																		
C.121a	x	x					15			1			x					
C.120a	x			x			10	1		6			x					
M.313a	x			x			2	3		10						x		
M.140a	x			x			6		3	8	1					x		
M.241a	x			x	x		6			5	6					x		
M.Spa	x			x			8			3						x		
M.142a				x			2	1	3	3	1					x		
Brooklyn																		
Central																		
M.216b	x		x			x	52	2	2	21	36			x			x	
M.231b			x	x	x		14	8	2	23	21		x		x	x		
M.251b	x			x		x	13		7	12	2		x			x		
M.511b	x	x		x			10	5	7	10	2		x		x	x		
C.124b	x		x	x			5	3	5	8	1				x	x		
Flatbush																		
M.210b	x	x		x			1			1						x		
C.121b	--						1			1			x	x				
Manhattan																		
Central																		
M.142.7b	x		x			x	22	4	1	22	28					x		x
C.124b	x						23		8	2	2		x					
M.314b	x		x	x			15		1	13	4					x		
M.144b	x			x			5	2	2	9	2				x	x		
C.133b	x			x			17			4	1		x					
M.215b				x			7			13						x	x	
M.142b	x			x		x	2			3		3	x					
M.323b	x		x	x		x	5		10	12	2				x	x		
M.252b	x		x	x	x		17	10		17	4		x				x	
M.Spb3	x			x	x		12	2	4	9	12				x	x	x	
C.121b	x						33		5	8			x		x			
M.Spb1	x			x			9	2	1	6			x					
M.Spb2	x			x			12	1	2	8	2		x					
M.242b	--						12	2		14	15						x	
Harlem																		
M.413b							6		4	8	3		--					
C.122b	x	x					3		1	5	3		--					

*C - Indicates "Content" course. #M - Indicates "Methods" course.

Table 18 (Continued)

	As Stated by Teachers						As Reported by Students						As Seen by Observer					
	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others	Lecture	Recitation	Class Reports	Discussion	Demonstration	Others
M.251b	x		x	x			5		2	9	7					x		
M.200b					x	x	2		1	3	2					x		x
M.300b	--						4	1		5	4		--					
C.120b	--						11	1	1	14	2		--			x		
C.133b	--						4		1	5	1							
Queens																		
Flushing																		
M.251b	x			x			2	2	1	3	2					x		
M.231b	x			x	x		2			2			x					
C.120b	--						9	2					--					
M.617b	--						7	1	2	7						x		
M.241b	x			x			2			1	1					x		
M.334b	x		x			x	4		2	3					x	x		
Richmond Hill																		
M.241b	x	x		x		x	11		10	9	2			x		x		
M.210b	--						15	3	20	10	24		x					
M.324b	x			x			18			13	5					x		
M.617b				x		x	7	1		6	4					x		
Staten Island																		
N. Shore																		
M.140a		x	x	x			8	1	7	13			--					
C.120a				x			23			24	1		--					
M.Spa	--						4	1		9			--					
S. Shore																		
M.Spa 1				x			5			7						x		
M.140a				x			6	1	3	8	2					x		
C.120a	x		x				32	3	4	18			x					
Totals	35	7	11	35	7	10	607	67	131	483	214	3	18	3	9	30	5	2

SUMMARY AND ANALYSIS

Method Employed	As Stated by Teachers (70% of Total)		As Reported by Students (60% of Total)		As Seen by Observer	
	No.	%	No.	%	No.	%
Lecture	35	34	607	40	18	27
Recitation	7	7	67	5	3	5
Class Reports	11	10	131	9	9	13
Discussion	35	33	483	32	30	45
Demonstration	11	10*	214	14	5	7
Others						
Group Planning	3	3	--	--	2	3
Observation	3	3	3	0	--	--
Totals	105	100	1,505	100	67	100

*Including audio-visual aids, 4%.

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